WORLD DOMINION

and

THE WORLD TO-DAY

CHINA IN RUMOUR AND REALITY

WELFARE OF MANKIND

CHURCH AND STATE IN JAPAN

MYTH BECAME FACT

MENACE OF ILLITERACY

BAR OF NATIONALISM

THE MAORIS

JUNKERS AND HITLER

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FINANCIAL SECRETARIES :
Margaret W. Whiting G. G. Wilson, O.B.E.

ADVERTISEMENT MANAGER :
Alan G. Hayward

Editorial Offices : Founder's Lodge, Mildmay Centre, London, N.1.

Telephone : CLIssold 9696. Telegrams : "Worldomini Nordo London."

Cables : "Worldomini London." New York Office : 156, Fifth Avenue.

Canada : 1412, Royal Bank Building, Vancouver, B.C. Geneva : Palais Wilson.

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NOTE.—Owing to circumstances over which we had no control, we regret delay in publication, and we crave the indulgence of our readers for this and any other deficiencies in the present issue.

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XXII. No. 5. **Sept.-Oct., 1944**

¶ *It is in the people of China, tough yet flexible, that her secret strength consists to defy adversity and survive smiling.*

China, in Rumour and Reality

O. M. Green

IN a broadcast on his return home from Chungking, Mr. Henry Wallace, the United States Vice-President, dwelt on his conviction that "the main area of development after this war, new enterprise, new investment, new trade, new accomplishments, will be in the new world of the North Pacific and Eastern Asia." Of "certain definite facts" which he had observed, Mr. Wallace said that he could only speak to President Roosevelt.

But his confidence in China's future, as shown in the sentence quoted, is the more welcome in view of the dismally pessimistic rumours that have been spread about China in recent months, even to the length of prophesying her imminent collapse. That there is a substratum of excuse for these rumours cannot be denied. But they are fantastically exaggerated and betray complete ignorance of the real nature of China and her people.

Militarily, it is only too plain that China is sorely weakened by seven years of war—so much more devastating than that other Seven Years' War let loose on Europe by the brigand Frederick of Prussia in the eighteenth century, when there were no aeroplanes, tanks or t.n.t., and towns were spared because armies needed them for winter quarters. For over two-and-a-half years China has been more rigidly blockaded than any country; air-borne supplies from India and her own output of small arms, mortars and hand-grenades are quite insufficient for the needs of modern warfare; and General Chennault's aeroplanes, splendid work though they have done, are still far too few for all the calls made upon them. Loyang and Changsha were lost simply because the Chinese had not the wherewithal to stand up to the overwhelming force concentrated by Japan.

On the other hand, the heroic defence of Hengyang,* the impor-

*By latest reports at the time of writing, it is even on the cards that the Japanese, having drawn out their lines of communication dangerously long, may be in for a serious defeat, with Chinese counter-attacks said to be developing strongly behind them from west and east, as well as from south and south-west.

tant railway junction in southern Hunan, through which all supplies for Chinese operations in South China arrive from Kwangsi, proves that the spirit of Chinese soldiers flames as high as ever.

Moreover, in the whole picture of the Far Eastern war, there are manifold compensations, which make the Chinese defeats less serious than they would have been a year ago—the British victories on the Indo-Burman frontiers and in Manipur ; the successful penetration by General Stilwell's Chinese and American columns in Northern Burma, which bid fair to reopen the Burma Road within a not distant future ; above all the American and Australian victories in Micronesia culminating in the capture of Saipan, Japan's great base in the Marianas, an integral part of her inner defences. The possibility of a landing on the coast of China—say at Foochow, a very fair port still held by the Chinese—is not too rosy an anticipation of what may ensue from the capture of Saipan. The supreme value of a port for bringing supplies into China need not be stressed. Speculation apart, we can be quite sure that neither in China's leaders nor people is there the slightest thought of giving in. Following the world situation closely as they do, they are not going to be beaten at the post after having resisted so long and after having survived far blacker periods than that of the past few months.

Turning to China's internal affairs, one finds in the Chinese Press many bitter articles about black marketers, hoarding, and rich people who evade their fair share of taxation. These evils, however, are common to all countries, though equipped with an administrative machinery for checking them such as China has never had.

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They are aggravated, however, in her case by serious inflation, the inevitable concomitant of war and blockade. Prices are 300 to 400 per cent. above normal and the dollar, though officially rated at 3d., is in fact hardly worth a quarter of that. Had China been a highly industrialized country, this inflation might have been fatal. She has been saved by being over eighty per cent. agricultural ; and although salaried Chinese suffer cruelly, the peasants are to some extent compensated by the better prices they get for their produce. Dr. Kung, the Finance Minister, hopes to stabilize the dollar by bringing gold bullion from America and creating sterling reserves in England (on loans from both these Powers). This should help to relieve the situation. But frankly, the only cure is to re-open China and allow her exports to flow out again.

Of the deplorable friction between Kuomintang, the Government party, and Communists, it is difficult for any outsider to fix the rights and wrongs. It must be remembered that these two factions were engaged in bitter civil war for nearly ten years before the Japanese invasion ; a compact was arranged between them early in 1937 on the basis of common resistance to Japan—and so far as that goes, there is no difference whatever between them. But there have been many differences on precisely how the war is to be fought and on other subjects, and it is but

too clear that the old animus has not died down.

Since the Communists retreated to North-West China in 1934—the famous Long March—they have evolved a remarkably efficient administration ; they have completely abandoned the violent extremism of early days in deference to Chinese taste and custom and their main tenet now is agrarian reform. "Radicals" would be a better name for them than "Communists." But the Kuomintang accuse them of trying to create a State within a State and of being false to the principles of Dr. Sun Yat-sen.

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The Communists reply with a strenuous denial of the one charge and a sharp *tu quoque* to the other. They have repeatedly proclaimed their entire loyalty to General Chiang. But they accuse the *Kuomintang* of being reactionary, in league with the vested interests that oppose change of any kind, and of intriguing to hamstring the Constitution, which has been promised for a year after the war, by supressing freedom of speech and writing so as to perpetuate the dominance of their own party.

There are hopeful influences for pacification at work on both sides. Dr. Wang Shih-chieh, one of the most broad-minded and ablest members of the Kuomintang, head of the Chinese parliamentary mission to England last winter, visited Yenan, the Communist capital, on his return to China and took with him to Chungking the head of the Communist administration, Liu Tso-han, to negotiate a settlement. Mr. Henry Wallace's visit also may well have helped. The Chinese are specially sensitive to the opinion of America (where, by the way, writers have been least restrained in advertising China's troubles) and there have been several signs from Chungking of a break in the clouds.

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But what one must emphasize is that, in forming opinions—or spreading reports—of conditions in China, there is a wholly misleading tendency to look only at Chungking. And Chungking, that crowded, feverish, much battered city, is not China.

Away from the capital, throughout China's vast expanse, hardly less in the parts overrun by the Japanese than outside them, hundreds of millions of steady practical men, truly of the salt of the earth, are carrying on their work and preserving the undefeatable principles of life and manners handed down to them through thousands of years, equally unaffected by the wrangling of politicians and the transient oppression of a foreign foe. It is in the people of China, tough yet flexible, patient yet indomitably resistant, that her secret strength consists to defy adversity and survive smiling.

In the Revolution of 1911 the city of Hankow was burnt to ashes ; nothing of it remained. Yet within two years one could not have told that anything untoward had befallen. That is a symbol of China's resilience. It is probable that she will be the first of all the warring nations to recover prosperity, because of her people's unsurpassed industriousness and the Chinese habit of doing the immediate thing that needs for themselves instead of waiting for Government to do it.

In the coming Constitution, the most important factor, if it is given a fair field, will be the village and county (*hsien*) councils, locally elected to manage local affairs, but with machinery specially devised to keep them in touch with the Central Government for the representation of their opinions. These councils link up directly with the ancient system under which local government was almost entirely managed by village elders and heads of clans—one of China's many paradoxes is that under an autocratic semi-divine Emperor she was one of the most democratic countries in the world—and their value will be enhanced by the mental enlargement which the war has brought to the people.

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The tyranny of the family over all its members has been largely relaxed, by the actual break-up of many families in the migrations enforced by the war and by the new independent services in which youths and girls have been enrolled. The peasant's outlook is no longer limited to the few square miles around his farm ; his consciousness of himself as one of the nation, and his community of interest with others of whose very existence he once seemed scarcely aware, has been aroused ; and with it he has learnt to know what he wants for himself and his children and has formed his ideas of how it is to be got.

Another highly important element is likely to be the Liberal party. They are not yet organized as such, but of their volume and vitality there is no question. They derive from the students who first came forward in 1919 to raise the revolt against the Versailles Treaty, which gave the old German concession at Kiaochou to Japan, and to assert themselves as leaders of public opinion. In ensuing years their enthusiasm rushed them into many wild, extravagant actions. But to them also is due the credit for much that has awakened China —the great Literary Renaissance, originated by Dr. Hu Shih, which has put at popular disposal thousands of books, both Chinese and foreign, which were previously accessible only to a minority of scholars ; the mass education movement ; and a vast amount of humdrum, little-recognized work for the uplift of peasants and factory workers. Thousands of young men and girls driven from the "ivory towers" of their colleges in Peking, Nanking and elsewhere by the Japanese, have been brought face to face with the realities of life among China's millions, and the shock of it has given them new social and political perceptions which are the basis of a new Liberal impulse full of good promise for the future.

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It would be most unfair not to mention, though there is not space to describe, all that the Chinese Government has done to carry on, in spite of the war, the work of reformation begun at Nanking. The development of the latent wealth of West China, education, hygienic work, road-building, agricultural improvement, farmers' banks to provide cheap loans for the peasants, the remarkably successful industrial co-operative movement among the peasants—all these have excited the admiration of all foreign visitors. They are an earnest of what will be done after the war, under the Five, and

Ten, and even Fifty Years' Plans, which the Government has mapped out.

But I have rather concentrated on the forces existing in the people of China, the peasants on the one hand, the Liberal intelligentsia on the other, which are the best possible answer to the jeremiads of rumour-mongers. China has no doubt plenty of troubles to go through yet; the privileged minorities of the past will not surrender their power without a struggle. But as against the new life born in China of the war, they are, on any long view, puny and trivial, a relic of things against which China has declared herself, that will disappear as a scar on a healthy body is sloughed off by vigorously circulating blood.

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One thing more must be said. To what extent are these deep changes and all that they foreshadow apprehended in this country? It is to be feared very little. There is no paper devoted to China, as there is to France, Poland and other countries, and the B.B.C. news bulletins rarely mention her. Now and then a Minister makes some perfunctory reference to "gallant China's heroic struggle." But this is mere lip-service. Of any practical recognition of China as one of "the Big Four," of the influence which a united, prosperous China must exercise in future throughout Asia, probably throughout the world, there is not a trace.

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The Chinese feel this neglect deeply and there are dangerous signs of its breeding in them a hurt, narrowly nationalistic frame of mind. If we look forward to pleasant dealings with China in future, to the security of our old interests and the creation of new ones in the economic expansion of the Far East, which Mr. Henry Wallace has well prophesied, we must learn now to readjust our attitude towards her, to realize the enormous burden she bears *vis-à-vis* of Japan, which is as much in our interest as her own, and above all to fix our eyes on the deep influences for good that are stirring in the Chinese people rather than on the transient discords of the surface.

International Co-operation

DEAR Sir,

Britain's prestige in China has, through the years, unjustifiably suffered much. The Opium War, so-called, was really a struggle for trade which, except in the case of opium, was, and has been, mutually beneficial. In the case of opium, we hear very little about Britain's self-denying action in stopping its import in later years—a stoppage which merely resulted in China growing more opium herself. In proportion to her population and resources, Britain has done more for China than any other country: culturally, through missionary educational and medical work, and politically, through her diplomats and men like Sir Robert Hart, who established the Imperial Maritime Customs (the one stable, revenue-producing institution in China); lighted the coast of China for shipping, and established a universal postal system.

Other nations gave no credit to Britain for her enterprise which benefitted every one, but took full advantage, in Treaty Ports and in other ways, of any opening which British pioneering had provided. They were like those who follow the "dew-drier," the man who goes first along the African trail to take the worst of the cold wetting in the early morning.

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If there is to be international co-operation in the new world of men's dreams, two things are necessary, frankness and friendship. China is greatly to blame for her long anti-foreign complex, for her refusal to face realities, to develop her resources and to strengthen herself materially, in order to remove any temptation to aggression. In this respect she was like Britain in her foolish unilateral disarmament policy.

In international relationship, there is too much of the spirit: "Codlin is the friend, not Short." There is too much rivalry, too little recognition of the good, and too much prominence given to mistakes and faults. Mistakes and faults would be largely avoided if mutual admiration were the prevailing characteristic in future relationships. For example, in Captain L. D. Gammans' booklet, *Singapore Sequel*, he says :

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" Most people have heard of the successful efforts of the American General Gorgas to rid the Panama Canal zone of malaria, but hardly anyone, even in England, realizes that what has been achieved against malaria by the Malayan administration in a short space of years is many times greater than the work in Panama, and equally successful."

In Moffatt's version of the thirteenth chapter of I Corinthians, we read, " Love is . . . always eager to believe the best."

This exhortation, if universally heeded, would create a happier world.

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Firm friendship between the United States and the Empire is one of the indispensable foundation stones of durable peace. To this end, misunderstandings should be cleared up. Captain Gammans says :

"When I was in New York at the beginning of 1943, I was actually asked by a well-educated man why we did not give Canada her liberty and cease to tax her in view of the way she had helped us in the War."

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National self-centredness is responsible for thoughtless criticism, for example, again to quote from *Singapore Sequel :*

" The British, with a life-and-death struggle in Europe and on the Seven Seas on their hands, are blamed for their failure to save Singapore. Americans often forget that they, with no preoccupations whatsoever, equally failed to save the Philippines. Few people seem to understand the implication of the loss of control of the Pacific arising out of the destruction of the American fleet at Pearl Harbour."

But, to return to China. Of many conversations with Sir Robert Hart, I never forget a priceless saying of his which was complimentary to both English and Chinese. The difference, he said, between an Englishman and a Chinese is that " An Englishman will break, but never bend. A Chinese will bend, but never break." Let us begin to be complimentary, and to have a real exhibition of international good will, and soften all our criticisms with a sense of humour and good fellowship.

" *Cosmos.*"

¶. *The "Herrenvolk" idea is older than Hitler.*

Junkers and Hitler

Josef Geta

WHILE the Allied Invasion H.Q. are planning the military defeat of Germany, other departments are planning how to clear up the material and spiritual mess after the war. On the material side, the War Office has announced the formation of a new organization for civil control in territories occupied by the Allies, with branches concerned with food, supplies and communications. The work of one other branch is going to be even more important, from the point of view of stabilizing world peace: this will be to re-educate the German people for democracy. This article shows the extent of the problem which the re-educators will have to face, and its historical background.

The average German was, in the years between the two wars, envious of the colonial possessions of the Western Powers, which he considered to be the basis of their higher standard of living. At the same time, the German was suffering under a feeling of inferiority in respect to other nations. The Nazis, with their *flair* for seizing on the weaknesses of their people, correctly diagnosed the propaganda value of this inferiority complex. Their so-called fight for right to be on equal terms with other nations was intended to foster the desire for revenge for the humiliations of 1918, while, at the same time, they sought to convince the Germans that their feeling of inferiority was altogether groundless.

The ground had been prepared long before Hitler came to power. Youth movements such as the "Bismarck Youth," "Hindenburg Youth," "*Scharnhorst Bund*," and "*Freishar-Junger-Nation*," held as their cardinal principle the restoration of German honour. Even certain youth movements connected with the Church took this line. The motto of these organizations was: "*An dem Deutschem Wesen soll die Welt genesen.*" (It's the German spirit that will revive the world") spoken by the Kaiser when he opened a German exhibition.

We see in this the first steps towards shaking the German people out of their inferiority complex into faith in their destiny as the master Race. German education was never built on the moral foundation of a belief in neighbourliness. No: Germany must be top dog. To make this "Myth of the Master Race" more easily acceptable, a historical hotchpotch was served up to the German people by the theorists and "historians" of the Nazi movement. They fabricated a strange mixture of cunning half-truths and fantastic distortions.

The natural limits of the *Reich* were to be the boundaries of the old Holy Roman Empire. The true German type was to be the Aryan. (The term "Aryan" has nothing to do with race, but is the name given to one of the early languages of mankind, and not only of Nordic mankind).

The following extracts from speeches and articles of Nazi leaders on the "mission" of Adolf Hitler demonstrate clearly

the lines on which the "Myth of the Master Race" was built up:

> "He who serves Adolf Hitler serves Germany, and he who serves Germany serves God!" (*Baldur von Schirach, head of the Hitler-Youth*).
>
> "Hitler is a new, a greater and a more powerful Jesus Christ." (*Alois Spaniel, Leader of the Nazis, Saar District*).
>
> "The Germans have no feeling of guilt, nor do they feel that they are born sinners. Even if the German sins he does not lose direct connection with God." (*Professor Hauer, Leader of the German Faith Movement*).

It is well to remember that the book *The Myth of the Twentieth Century*—which is to *Mein Kampf* what the Book of *Revelation* is to the Bible—was one of the first publications of the Nazi Government, and was a great success inside Germany. The author, Alfred Rosenberg, later elevated to the dignity of *Gauleiter* of Occupied Russia, aims at justifying Germany's claim to sovereignty over the whole land-area, from the Baltic to the Black Sea.

"National Socialism has a mission to fulfil in the world," Rosenberg declared. "Nazi ideology should replace Christianity." This book passed almost unnoticed outside Germany; the publisher had no intention of allowing it to appear on the foreign market because this would have revealed blatantly the anti-Christian and aggressive tendencies of Nazi policy.

To the average man in this country, the word "Prussia" conjures up a picture of goose-stepping Guardsmen, led by duel-scarred, be-monocled, over-bearing officers. This picture of a "Prussian" as the sole leader of Germany is no longer true under the Nazis, for the *Junkers* have been obliged to take a back-seat, except in so far as their military training and efficiency have been of service to the temporary *parvenu*-leaders of the Third *Reich*. Even the Nazis, however, have held up the great Prussian heroes as ideals for youth to follow.

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Over two hundred years ago, when Frederick William I, the father of Frederick the Great, came to power, Prussia became a State for the first time, and the foundations of the German *Reich* were laid. Frederick the Great formed the first Prussian Officers' Corps, drawn from the *Junker* class, and fought a seven-years' war against Austria. Hitler, in his first speech after the fall of Poland, referred to this in these words: "If Germany should fight a seven-years' war again, she will be victorious, as she was under Frederick the Great." This is typical of the clever propaganda tricks the Nazis use when they wish to appease the once mighty *Junker* class. Even since Hitler chose the way of military power to fulfil his conception of leadership, he has marched true to the Prussian style, and has made full use of the very quintessence of Prussianism in, for example, his suppression of individual freedom.

After Germany's defeat, the Nazi régime will make every effort to see that the *Junker* class continues its rôle as the *beau ideal* of German youth. This, the Allies must prevent at all costs.

After the outbreak of war, the term "Hitlerism" came to be

used by the Allies as a synonym for "Germany" or "the enemy." This was at a time when it was not considered desirable to speak of "Fascism" as the enemy. The Fifth Column, however, chose this expression "Hitlerism" to create a certain myth round the person of Adolf Hitler. The term "National Socialism" was, they thought, too easily confused with Communism. Moreover, they wanted to give other nations the impression that Adolf Hitler was a really charming character, with a heart of gold; that actually he was ignorant of the cruelty of the concentration camp; that he was a genius, straining every nerve for peace. The "Little Hitlers," or staff members of the party, were, the Fifth Column said, alone responsible for all the crimes and cruelties of the past and present in Nazi Germany.

I can assure you from experience that this impression of Hitler is quite wrong. He knows, condones and delights in the torture of Jews snd political prisoners. "Death to those who oppose Nazi Germany!" is his motto. He is a sadist. It is said that he directed the purge of the 30th June, 1934, and personally saw to the liquidation of his old "comrade-in-arms," Ernst Roehm, Chief of the S.A.

On the other hand, the term "Hitlerism" is quite often used by those *Junkers* who, while opposing the Nazi régime as being a rule of *déclassé* upstarts, nevertheless play an important part in the German war effort, either as officers or leaders of industry.

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Their hope is that a door will be left open for the reconstruction of a Germany in which they will resume their former dominant rôle, and that the effect of Allied victory will be to remove the Nazi "Bounders," but leave their beloved army and traditional power intact. The Nazis were tolerated so long as they looked like realizing the traditional *Junker* dream. Now the Nazis have failed there may yet remain the German army, led by the *Junkers*. Therefore, if Allied victory is to mean anything, it will not be enough to defeat the German army. The whole Nazi clique will collapse with the defeat of the *Wehrmacht*, but the *Junkers* will merely retire to heal their wounds and scheme for the rebuilding of their army—if we let them.

Allied War Aim No. 1 must be to ensure that the *Junkers*, and the *Junkers'* tradition, with their schemes for German world domination, are deprived of their evil power. Not until that has been done can Germany live in peace with her neighbours.

BUT

A captured German officer said: "You English will always be fools and we shall never be gentlemen." But there are Christians in Germany, like Niemoeller, who would not bow the knee to Hitler, and there have been martyrs there who, because they hated Nazism, were put into the most dangerous posts on the battlefield that they might be slaughtered. There have been many sorely-tried Christians in Germany, and a true Christian is always a gentleman.

Need of the Moment

44, Selbourne Road,
Southgate, N.14

DEAR Mr. Editor,

I read with peculiar satisfaction the article in *World Dominion* entitled "A Reader's Digest," especially the opening paragraphs, because I, too, was moved by the previous issue of *World Dominion* to wish to write and deplore the common fashion of Christians proclaiming "Religion" and "Things Spiritual," rather than Jesus and His Gospel.

Do you not think, however, that the open denunciation of "religion" in your journal, welcome as it is, may be a cause of confusion in the minds of your readers, particularly any non-Christians who may read it, in view of other statements in your columns such as "The true basis of man's happiness is religion" in Mr. Stuart's article? Both statements are true, but ought we to allow the apparent contradiction to rest as it is? Have we not a duty to make plain what we do believe, and what are the problems facing us in practice?

Could we not agree, then, that religion is a natural human instinct, satisfying and soothing to the human spirit, while the Gospel of Jesus is a Word from the Divine Spirit, painfully troubling and changing the human spirit until it makes of it a new creature?

Is there not a real problem in practice that we cannot, as things are at present, bring people into the Company of Jesus, without attaching them to some religious body? The profession of faith required by many Churches is innocent enough, but the whole weight of influence afterwards is to claim loyalty to that religious community and concurrence in its religious observances. Religion and the Gospel are two separate things. It is easy to get Religion without the Gospel—that is all too common. Is it possible to get the Gospel without Religion?

Suppose we agree that Christianity is not a religion. It is a way of life—the way of obedience to our living Lord. The question arises, a question which has troubled Christianity through the ages, as deeply as the Gospel itself troubles the individual Christian, the question of the nature of Christian fellowship? Who is to be admitted to such fellowship? What demands can be made upon them? What form of assembly is necessary to hold them together? Do any of the existing Churches meet the need? Could any conceivable Church do so?

I think I know the answers, but I should like some of your contributors to face this problem, so that I can give assent to someone else's views, rather than parade my own.

Yours sincerely,
R. G. CHISHOLM.

N.B.—The Epistle called "To the Hebrews" seems to bear on the matter.

"Mildmay" is becoming firmly established in Australia, and a prominent member of the Movement there has sent an article which will appear in the "Mildmay Outlook." The following paragraph from it has a bearing upon the above letter.

"Mildmay is a God-given opportunity to lay the foundations of a real revival in this State. Can Mildmay be made a real undenominational and non-sectarian centre of Christian activity—a place where Christians, irrespective of denominational or doctrinal differences, can unite in one common cause?

Can it be a place where Christian people can behave like normal human beings invested with the dignity and charm inherent in true Christianity, and free from the peculiarities of address and manner which so many seem to regard as essential to be interested in their message? In other words, can Mildmay be something really big in every respect?"

¶. *As Myth transcends thought, Incarnation transcends Myth.*

Myth Became Fact

C. S. Lewis

MY friend Corineus has advanced the charge that none of us are in fact Christians at all. According to him historic Christianity is something so barbarous that no modern man can really believe it: the moderns who claim to do so are in fact believing a modern system of thought which retains the vocabulary of Christianity and exploits the emotions inherited from it while quietly dropping its essential doctrines. Corineus compared modern Christianity with the modern English monarchy: the forms of kingship have been retained, but the reality has been abandoned.

All this I believe to be false, except of a few "modernist" theologians who, by God's grace, become fewer every day. But for the moment let us assume that Corineus is right. Let us pretend, for purposes of argument, that *all* who now call themselves Christians have abandoned the historic doctrines. Let us suppose that modern "Christianity" reveals a system of names, ritual, formulæ and metaphors which persists although the thoughts behind it have changed. Corineus ought to be able to *explain* the persistence.

Why, on his view, do all these educated and enlightened pseudo-Christians insist on expressing their deepest thoughts in terms of an archaic mythology which must hamper and embarrass them at every turn? Why do they refuse to cut the umbilical cord which binds the living and flourishing child to its moribund mother? For, if Corineus is right, it should be a great relief to them to do so. Yet the odd thing is that even those who seem most embarrassed by the sediment of "barbaric" Christianity in their thought become suddenly obstinate when you ask them to get rid of it altogether. They will strain the cord almost to breaking point, but they refuse to cut it. Sometimes they will take every step except the last one.

If all who professed Christianity were clergymen, it would be easy (though uncharitable) to reply that their livelihood depends on *not* taking that last step. Yet even if this were the true cause of their behaviour, even if all clergymen are intellectual prostitutes who preach for pay what they secretly believe to be false, surely so widespread a darkening of conscience among thousands of men not otherwise known to be criminal, itself demands explanation? And of course the profession of Christianity is not confind to the clergy. It is professed by millions of women and laymen who earn thereby contempt, unpopularity, suspicion, and the hostility of their own families. How does this come to happen?

Obstinacies of this sort are interesting. "Why not cut the cord?" asks Corineus. "Everything would be much easier if you would free your thought from this vestigial mythology. To be sure: far easier. Life would be far easier for the mother of an invalid child if she put it into an Institution and adopted someone else's healthy baby instead. Life would be far

easier to many a man if he abandoned the woman he has actually fallen in love with and married someone else because she is more suitable. The only defect of the healthy baby and the suitable woman is that they leave out the patient's only reason for bothering about a child or wife at all. "Would not conversation be much more rational than dancing?" said Jane Austen's Miss Bingley. "Much more rational," replied Mr. Bingley, "But much less like a ball."

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In the same way, it would be much more rational to abolish the English monarchy. But how if, by doing so, you leave out the one element in our State which matters most? How if the monarchy is the channel through which all the *vital* elements of citizenship—loyalty, the consecration of secular life, the hierarchical principle, splendour, ceremony, continuity—still trickle down to irrigate the dust-bowl of modern economic Statecraft?

The real answer of even the most "modernist" Christianity to Corineus is the same. Even assuming (which I most constantly deny) that the doctrines of historic Christianity are merely mythical, it is the myth which is the vital and nourishing element in the whole concern. Corineus wants us to move with the times. Now, we know where times move. They move *away*. But in religion we find something that does not move away. It is what Corineus calls the myth, that abides; it is what he calls the modern and living thought that moves away. Not only the thought of theologians, but the thought of anti-theologians. Where are the predecessors of Corineus? Where is the epicureanism of Lucretias, the pagan revival of Julian the Apostate? Where are the Gnostics, where is the monism of Averroes, the deism of Voltaire, the dogmatic materialism of the great Victorians? They have moved with the times. But the thing they were all attacking remains: Corineus finds it still there to attack. The myth (to speak his language) has outlived the thoughts of all its defenders and of all its adversaries. It is the myth that gives life. Those elements even in modernist Christianity which Corineus regards as vestigial, are the substance: what he takes for the "real modern belief" is the shadow.

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To explain this we must look a little closer at myth in general, and at this myth in particular. Human intellect is incurably abstract. Pure mathematics is the type of successful thought. Yet the only realities we experience are concrete—this pain, this pleasure, this dog, this man. While we are loving the man, bearing the pain, enjoying the pleasure, we are not intellectually apprehending Pleasure, Pain or Personality. When we begin to do so, on the other hand, the concrete realities sink to the level of mere instances or examples: we are no longer dealing with them, but with that which they exemplify. This is our dilemma—either to taste and not to know or to know and not to taste—or, more strictly, to lack one kind of knowledge because we are in an experience or to lack another kind because we are outside it. As

thinkers we are cut off from what we think about ; as tasting, touching, willing, loving, hating, we do not clearly understand. The more lucidly we think, the more we are cut off : the more deeply we enter into reality, the less we can think. You cannot *study* Pleasure in the moment of the nuptial embrace, nor repentance while repenting, nor analyse the nature of humour while roaring with laughter. But when else can you really know these things ? " If only my toothache would stop, I could write another chapter about Pain." But once it stops, what do I know about pain ?

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Of this tragic dilemma myth is the partial solution. In the enjoyment of a great myth we come nearest to experiencing as a concrete what can otherwise be understood only as an abstraction. At this moment, for example, I am trying to understand something very abstract indeed—the fading, vanishing of tasted reality as we try to grasp it with the discursive reason. Probably I have made heavy weather of it. But if I remind you, instead, of Orpheus and Eurydice, how he was suffered to lead her by the hand but, when he turned round to look at her, she disappeared, what was merely a principle becomes imaginable. You may reply that you never till this moment attached that " meaning " to that myth. Of course not. You are not looking for an abstract " meaning " at all. If that was what you were doing the myth would be for you no true myth but a mere allegory. You were not knowing, but tasting ; but what you were tasting turns out to be a universal principle. The moment we *state* this principle, we are admittedly back in the world of abstraction. It is only while receiving the myth as a story that you experience the principle concretely.

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When we translate we get abstraction—or rather, dozens of abstractions. What flows into you from the myth is not truth but reality (truth is always *about* something, but reality is that *about which* truth is), and, therefore, every myth becomes the father of innumerable truths on the abstract level. Myth is the mountain whence all the different streams arise which become truths down here in the valley ; *in hac valle abstractionis.* Or, if you prefer, myth is the isthmus which connects the peninsular world of thought with that vast continent we really belong to. It is not, like truth, abstract ; nor is it, like direct experience, bound to the particular.

Now as myth transcends thought, Incarnation transcends myth. The heart of Christianity is a myth which is also a fact. The old myth of the Dying God, *without ceasing to be myth,* comes down from the heaven of legend and imagination to the earth of history. It *happens* —at a particular date, in a particular place, followed by definable historical consequences. We pass from a Balder or an Osiris, dying nobody knows when or where, to a historical Person crucified (it is all in order) *under Pontius Pilate.* By becoming fact it does not cease to be myth : that is the miracle. I suspect that men have sometimes derived more spiritual sustenance

from myths they did not believe than from the religion they professed. To be truly Christian we must both assent to the historical fact and also receive the myth (fact though it has become) with the same imaginative embrace which we accord to all myths. The one is hardly more necessary than the other.

A man who disbelieved the Christian story as fact but continually fed on it as myth would, perhaps, be more spiritually alive than one who assented and did not think much of it. The modernist —the extreme modernist, infidel in all but name—need not be called a fool or hypocrite because he obstinately retains, even in the midst of his intellectual atheism, the language, rites, sacraments, and story of the Christians. The poor man may be clinging (with a wisdom he himself by no means understands) to that which is his life. It would have been better that Loisy should have remained a Christian : it would not necessarily have been better that he should have purged his thought of vestigial Christianity.

Those who do not know that this great myth became Fact when the Virgin conceived are, indeed, to be pitied. But Christians also need to be reminded—we may thank Corineus for reminding us—that what became Fact was a Myth, that it carries with it into the world of Fact all the properties of a myth. God is more than a god, not less ; Christ is more than Balder, not less. We must not be ashamed of the mythical radiance resting on our theology. We must not be nervous about "parallels" and "Pagan Christs" : they *ought* to be there—it would be a stumbling block if they weren't. We must not, in false spirituality, withhold our imaginative welcome. If God chooses to be mythopœic —and is not the sky itself a myth ! —shall we refuse to be *mythopathic ?* For this is the marriage of heaven and earth : Perfect Myth and Perfect Fact : claiming not only our love and our obedience, but also our wonder and delight, addressed to the savage, the child, and the poet in each one of us no less than to the moralist, the scholar, and the philosopher.

SHAKESPEARE IN ARMENIA

Shakespeare is extremely popular in Soviet Armenia, says *Soviet War News*, and crowds of people attended the annual Shakespeare Conference held recently. This year, the Conference was held at the foot of Mount Ararat, and was attended by a large group of delegates from Moscow and from other Trans-Caucasian Soviet Republics : Armenia, Georgia and Azerbaidjan.

EDUCATION IN THE COLONIES

In the Colonies and dependencies of all nations, as in many independent countries, the most pressing needs are the abolition of poverty, improved health and nutrition and the spread of education in its widest sense. These problems of British Colonial policy are, in fact, world problems. Educational development in the Colonies has been progressing under British advice and help. For instance, the number of girls in elementary schools in the Northern Provinces of Nigeria increased 125 per cent. in the five years 1937 to 1941.

To promote education in the Colonies, in spite of the war, Britain has recently set up a committee on mass education, the training of women for the Education Service, literacy campaigns, and adult education in general. Most African Colonies have central education committees, on which Africans are represented, studying post-war education on a wide scale.

¶ *Transformation can come to a nation when it learns to read.*

Menace of Illiteracy

Frank C. Laubach

THE sixty per cent. of the world who cannot yet read have reason to see new hope. Every nation in Latin America is inaugurating, or is on the point of inaugurating, a literacy campaign. In Jamaica, Puerto Rico, Haiti, Santo Domingo, Ecuador, Peru, Mexico, Venezuela, Brazil and Guatemala, campaigns are now in full swing. In Bolivia, Paraguay and Colombia they may be started before this goes to press. Russia, in her marvellous victories over Germany, has demonstrated what transformation can come to a nation when it learns to read. She taught nearly 100,000,000 in fifteen years. The rest of the world is not failing to see the meaning of Russia's miracle.

In all parts of Africa, also, literacy programmes have been carried on by missions, in most cases with the co-operation of the Governments. The war is interfering with literacy progress in China and India, in both of which countries campaigns were being held as wonderful as that of Russia. China has seen 30,000,000 taught since 1920 and India 15,000,000 since 1935. Everywhere literacy is in the air. Even in Afghanistan, one of the most backward countries of the world until recently, a literacy campaign broke out in 1940.

This world-wide passion for literacy constitutes the greatest opportunity for the Christian Church in our generation, and one of the greatest opportunities in all history. Governments are discovering that their campaigns break down, excepting where people have enough of the spirit of compassion to treat adult illiterates like human souls and not like animals. So the Governments find themselves recommending the spirit of Christ. If the Churches step out in front of these campaigns, and work with greater zeal than any other agencies, they earn the praise of Governments and the gratitude of all people. Nothing commends our preaching so much as our practice. It was what Jesus did to help people in trouble that drew the multitudes to Him and made them listen to what He said. This beautiful, humble service of sitting beside an illiterate and teaching him to read, creates an atmosphere in which people are ready to hear what we preach.

Indeed, teaching an illiterate is the most effective and Christlike form of personal evangelism one can desire. It is as easy to bring a man to Christ by teaching him to read as it is to make him literate, if one teaches in a loving and prayerful spirit.

You sit down beside your student, praying that God may give him a wonderful hour. You love him while you teach him, not for what he is, but for what Christ can make of him. He catches the sense of your love instantly and loves back. You treat him as though he were a President. You praise his progress and tell him how bright he is. The lessons are far easier than he thought they would be. He is pleased with himself and you add to his delight by looking surprised at his brilliancy. Tell him that he does so well that he would make a good teacher.

Ask him if he wants to teach. That question works a miracle. For this man, who half-an-hour ago had no hope and no standing is now asked to be a benefactor to his country and a professor ! Often students cry with joy at this moment. You see more than they do, for you know that they will be able to read the Word of God, and that ahead lies life's sweetest experience—yielding one's life to Jesus Christ.

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Some of us tell our students : " Perhaps you wonder why I love to teach you. I learned it from Jesus, the loveliest Person the world ever saw. Every minute of His day He was helping people—teaching, healing, defending, saving them. I want to live like Jesus ; that is why I am teaching you. I don't want any pay for it. But you must teach others and your heart will sing. The secret of happiness we learned from Jesus is this : the happiest people are those who spend all their time helping others." Thus we can witness naturally and persuasively for Jesus. We have already begun to cut the cataracts from this man's blind eyes, and he will believe us and follow us to the ends of the earth.

This beautiful, humble service to the most unfortunate people on earth is as good for the Churches as it is for the illiterates. Ministers have a hard time to find real forms of service which every member can perform : not all can sing or be ushers. Teaching illiterates is something every member can do. It teaches the Christian community by actual doing, that they are missionaries to those outside Christ. Many Churches double their membership in five years by bringing new literates into the Church. And these new literates are often the best Christians. They read one book, the Bible, and not much besides.

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Protestants, by their very genius, ought to be most zealous for literacy. We believe that every person on earth should read the Word daily. Yet sixty per cent. of the world, and ninety per cent. of the " non-Christian " world, cannot read at all. This fact is Christ's imperative. We must teach them or we are false to our faith.

The Evangelical Churches are only just awakening to the challenge of literacy. At the Madras Conference, the subject was not once mentioned. In no great Christian Council did it ever receive fair consideration until the Sunday School Congress in Mexico City in 1942. At the Foreign Missions Conference in Chicago this year it was one of the leading themes. This year, Miss Ruth Ure has been made Secretary of the Presbyterian Board of Foreign Missions, for Literacy and Christian Literature—the first time this office has existed in any foreign mission Board. The Rev. Theodore Fricke was sent on the last literacy tour through Latin America in preparation for his new position as Secretary of the Board of Foreign Missions of the American Lutheran Church. The Lutherans are wide awake to this the widest open door in missions to-day. In this they show wisdom. For the Churches which work most energetically for literacy are going to reap the largest harvest of souls brought to Christ.

¶ *"A good book may be a benefactor representing God himself."*

Famine! Famine!

Sydney H. Moore

WORLD *Dominion* has performed a public service of outstanding value in focusing attention in recent numbers on the peculiar famine which is creeping silently over the whole world in consequence of the war—the famine for books. During the most desolating War prior to the present century, the Thirty Years' War (1618-1648), famine more than any other feature struck every visitor to Central Europe, famine which, in many cases, led to the most repulsive forms of cannibalism.

To-day, it is not the material famine we so much dread—though, God knows, that is already, and will be, most appallingly difficult to deal with ; but we stand at a point where we can clearly foresee such a famine of the spirit as has never before oppressed our world. Understanding the phenomenon, and attempting to cope with it, is by no means the affair only of statesmen and scholars ; it will need also the personal effort of Christian workers in every land and in every sphere of life.

If Christ is to have world dominion, His Word must have free channels to all the nations upon the earth. And to-day, whilst we find that Word supremely and uniquely in the Bible, yet we know too that its energising power is to be found also in the writings where our predecessors have set down the thoughts they wished to hand on to the generations to come, the fruit of the knowledge they had gained, and which they wished us to share. The great hunger for books is in essence a Christian problem, and should be near the heart and conscience of every follower of the Lord Christ.

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But the problem is no easy one. We noticed it first perhaps in the disappearance of some of the great newspapers of the world, the great dailies and monthlies and quarterlies. An extended tour in Central Europe just before the War first awakened the present writer to the peril. Whereas earlier such papers as the *Frankfurter Zeitung* and the *Kolnische Zeitung* had been wise and impartial and informative, they had now shrunk materially and, what was much more serious, spiritually, to mere wraiths of their former selves, echoes giving out the tinkle-tinkle of the *Schutz-Staffel* and of Josef Goebbels.

The first liberal weekly of the continent, *DieWeltbuhne*, had completely disappeared. In its pages, Carl von Ossietsky had been accustomed fearlessly to expose every happening and tendency that made for mental enslavement and war, and had won the hatred of reactionaries of every type and, incidentally, the reputation of being Europe's most outspoken editor. He died while I was in Germany, the victim of unspeakable torture at Sonnenburg Camp. In almost all countries the free play of human thought, such as Ossietsky will always represent, has been either obliterated or greatly crippled.

Take another phase. Stand, if you can, among the vast crowd of

Berliners gathered together on the Opernplatz. It is midnight, and the date is May 10th, 1933. People have come together to see "the burning of the books." Over 20,000 volumes in this one night are thrown upon a great pyre. Time upon time a raucous voice booms out: "Condemning class warfare and materialism! Upholding the partnership of the people and the idealistic code of living, I consign to the flames . . ." and there follow the names of all that was great and noble in German and in world culture.

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Books, "the evangelists of the eternities," perished that night and on succeeding nights in all the public squares of Germany by the hundred thousand. German enlightenment survived, it is true . . . but in exile. Albert Einstein, Bruno Walter, Thomas Mann, Sigmund Freud, Gustav Hertz, Alfred Kerr, were a few, of many, who refused to bow before the colossal image man had set up. Goethe and Schiller were only accepted with reservation and rough-handed editing. Heine, most exquisite of lyrists, was banished out of hand as a "Jewish fake."

A complete list of the books henceforward banned was prepared, but even Nazi brazenfacedness dared not print it. In a partial reconstruction of that "Roll of Honour" (published in *Free World*, 1943), we find the names of Pearl Buck and Helen Keller, Sinclair Lewis and Dorothy Thompson, Norman Angell and J. B. Priestley, Wickham Steed and H. J. Laski, Franz Werfel and Stefan Zweig, Thomas Masaryk and Karel Capek, Henri Bergson and André Gide, Eve Curie and Romain Rolland, Croce and Sforza, Gorky and Tolstoi, Selma Lagerlöf and Sigrid Undset, García Lorca and that brave, wise old teacher, Fernando de los Rios, along with hundreds of other names only slightly less known.

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To replace these, Herr Hanns Heinz Ewers, expert in pornography, was appointed Director of the German Writers' Association, so that the Nazi "idealistic code of living" might be spread abroad through the earth. Writers immured in Oranienberg, Dachau, Bürgermoor, Buchenwald, Sonnenburg, Sachsenhausen, Le Vernet, and so many other places for ever sacred through the torture in them of the human spirit, mutely commended the words of Thomas Mann, who, from his honoured exile in the States, sent out world-wide the prayer: "God help our darkened and desecrated country."

"The Battle of London" is a proud memory to many readers of this magazine. I stood one morning in King William Street by the side of the great house of Hachette. How many volumes one single bomb had destroyed there I have no means of knowing, but I saw the precious French "*broché*" volumes being shovelled out by the hundred, charred, torn, unusable, tossed up from the basement as though they were so much dung. It was estimated that in one night over 5,000,000 books perished in the neighbourhood of Paternoster Row. In Russia, Poland, Belgium, France and Italy, libraries which had collected the jewels of human thought for cen-

turies suddenly ceased to exist. Is it any wonder that Cecil Northcott writes : " The world is facing a famine for books ? "

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To-day (July 12th) the Publishers' Association has issued its Memorandum. It points out many things which give one furiously to think. This last year, 1943, eighteen million books were sold in this country, but only nine million were printed : hence all stocks are being rapidly depleted. The whole of the paper available for printing books—Bibles, school-books, novels, works of learning and philosophy and religion—is now less than that consumed by the War Office alone. The public taste appears to have improved enormously—nine-tenths of all books published are non-fiction—but publishers are in despair. Nine new books out of every ten are over-subscribed on the day of publication. The schools are being greatly hampered by this shortage, as Mr. Butler told us last November. The new Army Education Scheme asks for three-and-a-half million books. Educational works and technical books of every description it is all but impossible to procure. The libraries of the whole world appeal for re-stocking and replacement.

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As one thinks of the unease and suppression entailed by all these considerations, of the enforced cessation of the study of books in so many places, and of the murder of so many professors and students of them, one cannot but pray for the reinstatement of that

> " substantial world both pure and good,
> Round which, with tendrils strong as flesh and blood,
> Our pastime and our happiness will grow."

He whose Word in the beginning was " Let there be light," has given no indication of any alteration of His august plans for our happiness and enlightenment. " More Light " is the cry from every land. Let Christian England think long and prayerfully on these things, remembering ever the word of that great Cambridge saint and scholar, Benjamin Whichcote : " A good book may be a benefactor representing God Himself."

BOOKS IN HEAVEN ?

I cannot think the glorious world of mind
  Embalmed in books, which I can only see
In patches, though I read my moments blind,
    Is to be lost to me.

I have a thought that, as we live elsewhere,
  So will these dear creations of the brain ;
That what I lose unread, I'll find, and there
    Take up my joy again.

O then the bliss of blisses, to be freed
  From all the wonts by which the time is driven,
With liberty and endless time to read
    The libraries of heaven.

Robert Leighton (1822-1869)

¶ *Extract from a lecture given in connection with the Extension Lectures of St. Luke's College, Mildmay Centre.*

The Bar of Nationalism

Karlin Capper-Johnson

AS I understand it, the basis of nationalism is a natural affection for those who share our outlook on life. I want to put it in that very general form because I doubt whether we can put it much wider. There are various sharings, of course, on different bases of affinity—birth, education, religion and so forth—but it is this combination of birth with geographical location and with cultural affinity which has provided a basis stronger than anything man has yet achieved. I am not forgetting that usually language helps as additional cement, but the example of Switzerland makes it quite clear that language is not an essential ingredient in the basis of nationalism. The result, I think, has been that it has provided a loyalty more powerful and more exacting, and more generally acknowleged, than any other so far recognized by most people.

This is the question which I think we really have to ask: Is this loyalty which has been thus created the ultimate loyalty? Has mankind in fact arrived at the goal of its development? We must recognize that it has been an extraordinarily valuable movement as a process of unification. Whether you look at Italy or France, whether you look at the Low Countries, which later became Holland, whether you even look at the situation of the United States of America, you will find plenty of examples of the immense value of nationalism. In fact, you can see the same thing happening to-day in China, and you can see it happening in India.

Nationalism has not only brought benefits in the political sphere, though perhaps it may be easier to value them there. It has obviously brought benefits in the cultural one as well. I think it would be a very dangerous thing to say that nationalism automatically does stimulate a cultural activity, but that upon occasion it has valuable results I think is evident if we look at the works of men like Shakespeare, or if we look at the Icelandic culture, with its immense political and cultural development for nearly a thousand years. Some might possibly refer to other examples, but it is a little dangerous, I think, to go into German or Polish examples, because German and Polish nationalism was, as it were, frustrated at a given point and a long time in process of achievement.

I suppose that most people, when they think of nationalism are thinking of it in those terms. Therefore, I think a great many people would receive a shock if they opened Carlton Hayes' brilliant essay on "Nationalism," which he starts with these words: "At the present time, nationalism is the chief obstacle to international comity and peace." Carlton Hayes is so careful a scholar that I think it is important to analyse what he is thinking of there. If he is right, is it not extraordinarily foolish to be re-establishing nationalism as the basis of international relations?

The most obvious example of

modern nationalism is Nazism. It is important that we should note the German sense of national and racial superiority. If you will examine, for example, the present German regulations in regard to social welfare in the Reich, you will find that they divide it up into different categories ; not just on the basis of occupation, but on the basis of nationality. The Eastern peoples are the lowest in that, and so we see lower rations, less evidences of medical supplies, and so forth.

I suggest that the German example is in fact typical of Fascism wherever you find it, and that Nazism in that respect is just a branch of Fascism. Always, it seems to me, it results in a new nationalism. For example, look at the cases that there are around us. When Mussolini marched on Rome in 1922, one of his first steps afterwards was to endeavour to obtain control over those men who had gone to serve an international authority at Geneva.

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The League of Nations was an extraordinarily interesting experiment from this point of view, for, for the first time, it endeavoured to set up a body of men whose loyalty was an international loyalty, and not to their respective national authorities. That was something that Mussolini felt, and I think felt rightly, to be alien to the spirit of Fascism. He immediately endeavoured, therefore, and rather successfully in fact, to try to influence these men, or if he could not influence them, to try to get rid of them, or to see that their influence in Geneva was belittled by the fact that no longer were they in effective communication with their own countries.

Again, if you will look at the history of Fascism in Spain, you will notice the same thing. Within a very short time of Franco being reasonably successful in the Spanish Civil War, he was already seeking for a growth in the Spanish Army. You nearly always get that with these Fascist-minded people. When Beck and Ridz-Smigly were controlling the destinies of Poland, you get a demand for a Polish army. You notice the same thing in the events in the Argentine. You have there a Government which is essentially Fascist in its outlook.

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I need not, perhaps, add the example of Japan. I remember reading an article two or three years ago from a magazine issued under the auspices of the Japanese Foreign Office, in which they were discussing the way in which China had successfully absorbed previous invasions. But they went on to say : " Of course, China will not successfully absorb this one, because Japanese culture is so much superior ; our sense of national unity and national direction will enable us this time to impose a culture on China."

You have there, it seems to me, already an unfortunate conception that has been established ; but it would be a great mistake to think that nationalism is a prerogative of Fascism. If we find it most obviously in Fascism, it is because Fascism is the apotheosis of Western nationalism. You will find Fascism strong wherever Western militarism is strong, wherever the emphasis lies on the

ability of a State to wage war, either in the military, economic or political sphere.

I would call your attention to the way in which nationalism is developing under the Soviet system. I do not think it is any accident that at a time at which Russia has been attacked by Germany, in the effort to solidify the Russian people, you get an emphasis on Russian nationalism rather than on Communist cosmopolitanism. You get a belittling of that wider aspect of Communism. We have here in this country noticed with interest such things as the termination of the *Internationale* as the Russian National Anthem and the creation of a new —I think it would be fair to say a nationalist—song, to take its place.

Nor do I think it is any accident that, at the same time you have the establishment of national armies within the Red Army, recognizing the existence of nations within the U.S.S.R. What is the ultimate situation going to be? Shall we have sixteen Ambassadors in the U.S.S.R.? At any rate, there will be more openings in the Diplomatic Service!

Perhaps I may add a word about the United States of America, a country with which I am more familiar. You had an extraordinarily interesting process in America. You had the welding together of a new people, the creation of a national consciousness. For, although the situation had knit together thirteen States, the enormous influx of other nationalities in the course of the nineteenth century had meant that you had not really got an American consciousness there: but it has come.

If it is a war with Germany which has tended to bring out Russian nationalism, you get the same thing in the United States. I do not think it is any accident at the present moment, when American nationalism is obviously immensely engaged in the interests of welding the country together after the war, that you get the military authorities considering whether they can use that state of nationalistic enthusiasm in order to institute a state of conscription in the United States.

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Nor do I think it is any accident that you find the same sort of thing in what I must call the editors of the American revolution, who show an immense interest in nationalism, military preparations, and, incidentally, colour prejudice; so that you find there, at any rate, a special inter-relation between military preparations and nationalism—that is to say, nationalism in its sense of being consciously distinct from other nations, a barrier of separation from other nations.

What is it that has happened? Why has a useful movement become what Carlton Hayes calls a menace?

I think the answer is something like this. In the first instance nationalism was a limited cosmopolitanism. You were English rather than being loyal to the North, to Northumberland, or to the city of London, or to Cornwall. The other had faded into the background. I used the word cosmopolitan, incidentally, quite deliberately. I do not believe it was an incipient nationalism. The others had died down and the new loyalty took them all in and was

bigger than just the collection of the lesser loyalties. Those phrases which we sometimes use now in a slightly romantic sense when we talk about the Men of Kent, or Norfolk men, were very real things, but they have disappeared in the interests of the new loyalty.

Again, nationalism was co-temporaneous with the crystalization of language, and language helped in making lines to create nationalism. Finally, nationalism, in achieving its object, created larger units and stronger units and richer units ; and simultaneously the Church assisted to unite through providing a wider loyalty.

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Nationalism, having done that, took over its own organization of the State. First of all, nationalism was an organization for defence. Later on, it was an organization for power. Almost inevitably from being an organization for power, it was an organization to successful aggression, either economic or political, sometimes both.

Nationalism represents a relationship of the group to the individual. In that sense, it is mainly dangerous because of its relation also to other groups which are claiming, rightly, a part of a person's allegiance, and to which nationalism claims to be superior. That is particularly true in its relationship with the Church. In that relationship, nationalism has backed, as it were, every side. It has always helped a division, and then has proceeded to back every side, to see which was the most convenient. In Bohemia you find nationalism supporting Protestantism ; in Ireland you find it supporting Catholicism. The ultimate result in any case was that the Church was divided and nationalism came out on top.

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Again, we must not lose sight of the fact that nationalism coincided with and was assisted by, and also assisted, the growth in power of ruling families. It was nationalism that gave the Tudors their victory over the nobility in this country. It was nationalism that gave the Bourbons in France their victory over Protestantism. I think it would be fair to say that nationalism achieved perhaps its greatest victory when, in the Treaty of Westphalia, there was recognized the right of a Prince to determine the religion of the people of his territory. At no point, I think, has nationalism so completely and utterly defeated the Church. Momentarily it may have looked as if certain Churches had managed to establish their independence, but, in fact, they had done nothing of the sort. They had been thoroughly trounced and given away the right of a man to be personally responsible to God, and put into the hands of his ruler to determine which way that man should worship.

I think you have seen the result in the Lutheran Church. In fact, it has taken Hitler to break that relationship between the Lutheran Church and the State. Once the power of the Church was broken (I do not mean the Church in the sense of the Church of Rome or the Church of England, but the power of religious organization to call men to their highest allegiance to God), once the King had become *Fidei Defensor*, there was no limit to the power of the national State, *i.e.*, of nationalism organized. So,

through the course of the seventeenth, eighteenth and nineteenth centuries, and into the twentieth, you get this steady growth of the State, claiming more and more control over the lives of its citizens. It comes, in fact, to claim absolute obedience. Little by little, it has come to control man from the cradle to the grave.

You get your greatest manifestation of this when the State goes to war. Then it claims indeed, as a result of the creation of total war, a total control of the persons and property within the State.

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From a certain point of view, I believe it is true to say that history records a long battle between individual liberty and the exercise of power through the necessary organization of life. In modern organization, we call that the State. This human organization has sometimes been controlled by what you may call spiritual or ecclesiastical rulers and sometimes by secular rulers. Look at Judea, ruled by Pharisees, or Tibet, ruled by Lamas, and contrast them with the U.S.S.R., ruled by wholly and essentially secular organization. You still have the same issue between individual liberty and the organized State.

The secular rulers who rose with nationalism found a Europe in which already those two claimants to control States were at odds. The history of the Holy Roman Empire is the history of the Popes and the Emperors to decide which of them shall be on top. The new Princes came in, found that condition, and were successful in backing a bit of religion here and a bit of religion there, and the Church in its divided form called in the secular authorities to give it support, and, in fact, sold itself away. Nationalism inevitably helped the secular rulers rather than any sense of a universal Church, because a universal Church was bound to own a wider fellowship than the nation.

Thus, though I think it is true to say that the inter-play of Church and secular authority, or nationalism, is very complex, and nationalism has sometimes helped individual freedom, in the last resort nationalism has finally helped organized authority in the twentieth century, just as in Judea. Jesus was deserted by Judas and by many others because He was not a Nationalist leader. His movement for a Kingdom built in the hearts of men, and dependent upon the personal loyalty of man to God, was thought to be destructive of Jewish nationalism, and it was finally on that issue that He went down in the physical sense.

There you have, it seems to me, an extraordinarily interesting example. Nationalism in Judea demanded submission to the established authority of the Pharisees, who intensified that nationalism because it obviously played into their own hands. And the more the intensity of nationalism—whether it is in Judea or anywhere else—of course the more you get the sense of separation from other nations. You can go on from that sense of separation to the elements of conflict, and from the elements of conflict to the organization of conflict and the possibility of conflict. The more you have the possibility of conflict, the more is the danger of conflict, even of defeat, in which case there is a

diminution or a loss of your own nationalism, or a victory in which you impose on the nationalism of the other side. So I think one of the most interesting things about this state of affairs is that nationalism carries within it the seeds of its destruction.

After conflict, the organization grows more complete. To-day it is total : total war, total organization. Thus, to-day, you do not only get a State in which Fascism encourages nationalism, but in which nationalism encourages Fascism. Even in Britain we recognize the special power of the State, and you get in war-time the disappearance of such things as *Habeas Corpus*. There remains with us the hope that, at the end of the war, authoritarianism will disappear, but it is always liable to reappear if nationalism and nationalistic countries remain.

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It is that battle of freedom against authority that is at the heart of human progress and that I think is involved in nationalism. Organization is essential to make the fruits of the earth subject to, and available for, man, but it is not in order to make men subject to men.

Another aspect of this subject is that nationalism is the enemy of world co-operation.

At this moment, no nation virtually is thinking in terms of human welfare. Whichever way we turn in the world to-day, men are more conscious of the unity of man than they have ever been before, and of the need to express it in international organization. The Atlantic Charter does mark, in spite of its political deficiencies, the idea that a settlement must be of such a nature as to give access to raw materials and markets to all peoples, victors and vanquished alike ; otherwise it is meaningless. But it has come up against the stark fact that it has to be put on one side in the interests of the military assurances we believe it necessary to give to ardent nationalism. Wherever you turn, men recognize the need for disarmament, for international trade, for mutual help, but you will get armaments and tariffs and emigration quotas all trying to maintain themselves under an appeal to nationalism.

It is an instructive example of how, in the last resort, ideals really control men, far more than machines or material facts. We have, as it were, an indefeasible nationalism, and the question is really whether we can get out of it ; whether we can change from a sense of loyalty to the nation to international loyalty to mankind.

It is primarily a spiritual issue. Can we learn to think in terms of human brotherhood, of human world organization, or can we not ? That is really the issue, and the advance of humanity, and, therefore, in my view our survival (because we never stand still) depends upon that. It is ultimately a spiritual problem, because brotherhood is a spiritual relationship. Nationalism is primarily dangerous because it is the setting up of the national State claiming absolute authority over man—that is, claiming to be God.

The great sin of modern man is that he has forgotten God. The recognition of the fact that we exist to glorify Him as our Father is quite crucial to sane humanity.

¶ *Brazil resembles an awakening giant.*

Brazil and the Brazilians

Frederick C. Glass

BRAZIL was accidentally discovered by the great Portuguese navigator, Cabral, who, driven out of his course while on a voyage to India, struck the southern Brazilian coast on 3rd May, 1500. The first colony was established about fifty years later, near the present port and city of Santos.

We are told that, some thirty years after this, these colonists and their half-cast descendants had already formed a numerous and energetic community, which sent out other settlers who founded the cities of Itu, Santo André, and S. Paulo, and gradually spread over the continent. We hear of them later attacking the aborigines, the Spaniards and the Jesuit Missions with indiscriminate fury, opening up the mining districts in the State of Minas, plunging fearlessly into the Brazilian backwoods, and pushing steadily forward and extending the Portuguese domain right up the slopes of the Cordillera. The fact that South America is so equally divided between the Spanish- and the Portuguese-speaking peoples is mainly due to the daring, enterprising spirit of these hardy pioneers.*

The country, which was gradually colonized, remained a dependency of Portugal until the year 1808, when it became the refuge of the royal family, who were driven from the Motherland by the invading French and carried to Brazil by a British fleet, where they remained until after the Peninsular War. Britain has played a very great part in the history of Brazil, as a perusal of Southey's great work discloses.

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The tie with Portugal was finally severed in 1822, and an independent empire was created, with a liberal constitution, under the Portuguese Prince, Dom Pedro, who, after a few years of misrule, abdicated in favour of his son, Dom Pedro II. This sovereign, by his wise, enlightened rule and blameless life, introduced a new era of peace and prosperity, and Brazil began to take its place among the nations.

Though Dom Pedro was a very gifted and liberal-minded man, he was more of a scientist, philanthropist and scholar than a statesman or politician. He was a great traveller, well known abroad, and a member of several British scientific and other associations; his chief hobby being astronomy. Of a lovable, fatherly disposition, he was venerated by the Brazilian nation, but his character and aims not harmonizing with the ambitious spirit of a certain powerful

*The present Brazilian Government, actuated by the same spirit referred to, is now sending an important and dangerous expedition of some 200 men, including engineers, botanists, other specialists of every kind, and two aeroplanes, in an endeavour to discover and open up to civilization the huge and practically unknown region that lies between the limits, approximately, of Lat. 5 to 15 degrees S., and Long. 50 to 60—roughly all the country west of the River Araguaya, and only inhabited by wild Redskins. The inference should be evident.

military combination of a political character, the aged Emperor was suddenly and unexpectedly dethroned and deported from his country in the year 1889, before the people were fully aware of what was happening. He died in exile less than three years afterwards. His last great public act was the total abolition of slavery in the year 1888, a step which materially hastened his downfall.

A Republic was immediately proclaimed: a new Constitution established, largely modelled on that of the United States, and the outcry of indignation was smothered by extravagant and visionary promises of future prosperity and general advantage, or by the strong arm of a military party.

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After over fifty years of Republican government, the country has emerged from the political and commercial chaos and anarchy for which this rapid change of government was mainly responsible, and Brazil has now entered a new career of great promise, with enormous resources of every kind. She resembles an awakening giant, just becoming self-conscious of her power, possibilities and perils.

Since about 1938, there has been a vast amount of social reform of a very far-reaching character, such as few countries can rival, and there has been a great speeding up of all that makes for better health and living conditions among the poorer classes. Vast sums are being spent in better elementary education and in the care of the children generally, and it is no exaggeration to say that there have been more practical reforms and social readjustments in the last five years than in all the preceding half-century of the Republic. There is a large mercantile marine; railways extend in all directions; air-fields are found everywhere, and splended highways are being built through the whole of the vast coastal region. It is remarkable to note the tremendous number of books and literature of all kinds, good and bad, that is now flooding the country—all printed in Brazil.

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Factories of every nature are springing up on all hands, and the country is rapidly becoming self-supporting and independent of much that used to be supplied by Europe and America. This independence was largely fomented during the first great war, and the present war has definitely placed the Republic in the front rank of the great world powers. It is of first importance, therefore, that measures be taken to turn this newly-awakened intellectual and social activity into the right direction, as well as to make accessible to the people the materials for a right judgment in all that is highest and best.

Brazil has a population of over forty million inhabitants, of a rather mixed character, there being little pure blood, owing to the great intermingling of the Indian, African and White races. The official language, used by all but the Indian tribes, is Portuguese. This vast country has an area of no less than 3,350,000 square miles, and is, therefore, as large as the whole of Europe or the United States, and, after the British Empire and Russia, is the third largest country in the world. It possesses a coast-line of 3,600

miles. Its greatest breadth from east to west is 2,500 miles, while it is divided up into twenty-two provinces or states, varying very much in size, population and prosperity; those in the south being much more favoured in both respects.

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On the whole, it cannot be considered a mountainous country, for, with the exception of a few districts, mostly near the coast, it generally rather resembles the south of England in its undulating character, but rises in the far interior to enormous table-lands or plateaux. The basins of the Amazon and Paraguay mainly consist of great tracts of low-lying grassy plains, often of a marshy character, with huge stretches of dense, impenetrable forest.

No language can describe adequately the glory of the Brazilian forest, with its endless variety of trees, many of which are very rare and valuable. The vivid contrasts in colour and form; the beauty of its many varied palms and tree-ferns; the thickets formed by giant creepers, which hang from branch to branch; the brilliant blossoms on tree and bush; the wonderful orchids and gorgeous butterflies of every hue; the flocks of chattering parrots and a host of other birds; and the soft, agreeable rustle of the humming-bird darting here and there among the trees and flowers, form some of the features of this lovely scene.

The climate varies very much according to the latitude and altitude of the country, but generally it may be considered as good, especially in the interior and highlands. The most important cities are Rio de Janeiro, the magnificent capital of the Republic, with a population of about two millions. This splendid and healthy seaport which has been vastly improved in the last decade, is situated in a mountain-locked, natural harbour, far finer than that of Sydney. The climate, however, is very sultry for half the year, owing to the surrounding mountains.

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Sao Paulo is the second city in importance. It is a progressive, modern, manufacturing city, with an excellent climate, and has a population of over a million inhabitants. Bahia, coming next in order, is a very conservative and priest-ruled city of about 800,000; while Pernambuco, the fine northern capital and seaport, has a population of over 600,000. Among the principal smaller cities are Pará, Porto-Alegre, Maceió and Campinas, with many others too numerous to mention. Great sanitary improvements have been made in late years in all the big cities. The streets are well laid out, and paved and lined with trees of many kinds, with beautiful gardens and parks everywhere. There are many magnificent public buildings, large and up-to-date hotels, and palatial private residences. The general condition of the people in these larger towns differs very little from what may be found in the best continental cities of southern Europe.

The civilized and cultivated districts of Brazil are largely maritime, while at no great distance from the coast, at many points, the country is still largely in a state of nature. It is completely in this state throughout an immense extent of the remote interior—the greatest

unexplored region on earth, where many tribes of aboriginal red-skin Indians dwell, monarchs of all they survey.

The principal industries of the country are the cultivation of coffee, cotton, cocoa, sugar, rubber and many varieties of fruits, besides the extensive cattle-breeding of the Southern States. Its mineral resources include gold, diamonds and manganese. There are several important British mines, and there are vast quantities of unworked iron-ore of the finest quality, with an almost illimitable amount of available water-power, now being considerably used in war-production.

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The religion of the country is nominally Roman Catholic, but "the Faith" which their fathers held, as being essential to salvation, is, little by little, losing its hold on the people, who, with the growth of education, and the propagation of republican ideas of liberty, are now more willing and able to think for themselves, and take nothing for granted. Thus it happens that many, who, in the past, would have been excommunicated for reading the Scriptures without the Bishop's written consent, or for refusing to frequent the confessional, and withdrawing their wives and daughters from its corrupting influences, or for doubting the Roman doctrines of Infallibility, Purgatory, Celebacy and so on, are now tolerated as good Catholics. By means of this apparently broad-minded policy, together with an increasing appeal to the senses, by greater pomp and magnificence in the services and processions, better music, finer church buildings and other attractions, Romanism still appears to retain her hold on the masses, but is still to be found burning the Bible and opposing the Gospel.

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Nevertheless, on the part of much that is noblest and best of the Brazilian nation, there is a turning away from the husks of formalism and clericalism, and a craving after a purer and better hope, with a desire for more sincerity and truth than has been found under the iron bondage of over four hundred years of priestcraft, with its too frequent lapses into gross immorality and degradation, and its evident departure from Biblical standards and doctrine.

In character, the true Brazilians are frank, generous, and most hospitable; and although they possess the keen, nervous, excitable disposition of the Latin race, this defect, under certain conditions, makes them capable of great and brilliant ideas, enterprises and developments, contrasting hopefully with the general lack of ambition and initiative, so common in tropical countries. Gambling is the great national vice, and, regrettably, is practically fostered by the State.

APOLOGIES

In the last article by Mr. Glass, which appeared in our March-April number, it was stated, owing to an oversight in proof-reading, that work was being carried on in the northern State of Maranhao under the auspices of the "United Fields Mission": this, of course, should have been the Unevangelized Fields Mission, and we tender to the Mission our sincere apology for this mistake.

¶. *The writer was formerly Professor of Neurology and Psychological Medicine, Severance Medical College, Seoul, Korea.*

Church and State in Japan

Charles I. McLaren

FOUR facts and issues of outstanding importance concerning the Christian Church and the Japanese State will be noted in this article.

(1) That of recent years there has been going on within the Japanese Empire a persecution of the Church, by a totalitarian State, of like origins to the persecution inflicted by the Roman State upon the early Church. In both cases, the State, though actually caring little or nothing for religion as such, invoked and used religious sanctions to promote political ends. For reasons of international expediency, and because of the provision of religious freedom guaranteed in Japan's own constitution, attempt was made to disguise the real nature of this modern violation of Christian conscience by official statements that shrine obeisance was not religion.

(2) Under tremendous pressure, and with the issue confused by subtlety and false statement, the State managed to secure conformity from the majority of Christians. A minority bore heroic witness to the foundation fact of the Christian faith—the fact that, for the Christian, God is Lord, His will sovereign, His Christ Lord of conscience and conduct. These Christians based their refusal of conformity in obeisance at the shrines on the ground that obeisance involved disobedience to God's law, and conceded token of assent to claims which are contrary to the truth of God.

This witnessing minority comprised a considerable number of Korean Christians, and even a few Japanese. Koreans had to face the fury of the Japanese police, but for the Japanese Christians the difficulty of the situation was even greater, for they had also to contend with enticements of natural and national alignments.

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It is to be understood that many Christians, who were not directly challenged by, nor fully seized of, the inwardness of the problems involved for Christian faith and loyalty, continued in personal piety and attachment to the Christian way of life. The situation was different in the case of responsible and informed leaders of the Church—its Church courts and bishops. They officially committed themselves to the way of conformity: if their position is to be vindicated, it must be vindicated (or rejected) by the judgment of the Universal Church, and by standards not of expediency but of eternal truth.

(3) That an issue of critical and determining importance is now inescapably presented for decision by the Ecumenical Church. Where, within Korea and Japan, are the authentic witnesses of Christian truth and the consistent bearers of the Christian tradition to be recognized? Whom is the Ecumenical Church primarily to acknowledge as the faithful

Church in Korea? With whom is the Ecumenical Church first to collaborate for the continuing work and witness of the Christian Church in Japan and Korea?

(4) That there can be no satisfactory solution for the present *impasse* between the Japanese Empire and the United Nations, except in that unique, specific and supernatural contribution and office of reconciliation which the Universal Church (including the Church within Japan) has to make to the situation.

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To take up these four issues which I have enumerated, and to deal first with one and two:

I have stated that, of recent years, there was persecution of the Church in Korea, similar to the persecution of the first centuries. Broadly, the issue was this: the State demanded as the one, final, necessary, expression of obedience and loyalty to the State, obeisance at the shrines of the tutelary gods of Japan, especially at the shrine of the Sun-Goddess—mythical Ancestress of the Emperor. The trap was baited and the issue confused by preposterous assertions that the shrine ceremonies did not involve religious commitments, and many Christians allowed themselves to be deceived and misled.

In parenthesis, it may be asked (altogether apart from the labels, religious or other, attached by interested parties) by what right or title can any Government require of Christian men, as the *sine qua non* and specific demonstration of *their* duty as nationals, that they make obeisance before the solemn system, ritual and enshrinement of a mortal lie?

One Mission, which had already refused conformity on the ground of religious convictions, then succinctly and pointedly refused conformity on the ground that "inherent in the act of obeisance at the shrine is a token of assent to claims which are contrary to the truth of God—truth concerning which it is the primary business of the Church to bear witness."

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When the issue was first raised, it may be said that practically all Christians, Roman Catholic and Protestant, native and foreign, instinctively recognized that here was a thing alien from, and contrary to, the Christian way and witness. Those who continued in their refusal to participate were bitterly persecuted. Those who conformed were no longer suspect with the Government: on the contrary—incredible fact—actually the police in Korea were exercising duress upon Christians *for failure in church attendance in conforming Churches*!

Nothing could more clearly demonstrate the estimate of the significance which the Government attached to the difference in attitude of two groups, each of which continued to use the Christian name.

It has to be stated that the initial declension into obeisance before foreign gods was followed in the case of a few (happily only a few) conformists by betrayal of faithful non-conforming Christians into the hands of the persecuting police. I shall refer in more detail to relations between conformists and non-conformists in the next section.

The Japanese State is not at all interested in theological discussions as such. It is not interested, as a

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theological proposition, whether there be one God, a million gods, or no God at all. It is profoundly interested and concerned (to the point of bitter persecution) if any individual or group demonstrates that their God is, in fact, Lord of life and conduct.

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If God is enthroned as Lord in the Church, and is proclaimed rightful Lord of the nations, a mortal issue is joined between the proclaiming Church and the State in Japan. I have discussed historically, and in some detail, the whole question in a chapter, "The Pagan State and the Christian Church in Japan," in my book, *Preface to Peace with Japan*. In that same chapter, I go on to discuss the third of the four issues dealt with in this article, to wit: the Conforming Bodies and the Ecumenical Church. Let us state a supposititious but possible case. If the duly authenticated responsible head of any Church (whether authority be vested in a Bishop, as in an Episcopal system, or in the General Assembly, as in the Presbyterian) makes a decision which is contrary to truth and to the mind of Christ, the decision has no Christian validity, and the Court or Bishop ceases, at least in this particular, to have the authority inherent in the faithful exercise of his office.

In the extreme case recorded in the New Testament, it is said of Judas that God chose another "to take the place in this ministry and apostleship from which Judas fell away."

I do not suggest that, in the Korean-Japanese Church crisis, conforming Assembly and conforming Bishops acted like Judas, but it must be admitted that acts and pronouncements in fundamental contradiction to Christian duty and standards were done and made.

After the Assembly had yielded to the coercion of the police and accepted conformity, the Moderator of the Korean Presbyterian Church sent a circular letter, declaring that Church members who refused obeisance at the shrines were "acting contrary to the will of the Lord and could not continue in membership, either of the nation or of the Church." The Presbytery of Pyeng Yang deposed from his church a faithful and persecuted minister for no other reason than adherence to the original convictions of the whole Christian society that obeisance was idolatroy. The Korean Methodist Church made an astounding statement on the whole issue, religious, political and pro-war, which drew from a friendly missionary of the Methodist Church the comment that the body issuing the statement was neither Korean, Methodist nor Church.

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Such is the record of the official and conforming Churches in Korea. I am not so well acquainted with details of happenings in Japan itself. A Union Church has come into being: the Union was, to say the least, very much hastened by the pressure of a pagan Government whose policy has constantly been towards unification of all bodies under one official head, *and then to coerce the head and* to declare the whole body committed by the coerced decisions of the —sometimes—puppet head.

The one single issue of life and

death importance for the Church (and ultimately for the nation in Japan) is that God's sovereignty shall be declared. This the Union Church has failed to do. In its newly-adopted credal statement, it declared "in a general way" that the Union Church was based on the Apostles' Creed. It went on to set forth what, for it, was the essence of that creed.

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The Apostles' Creed, as all remember, speaks of "God the Father Almighty, Maker of heaven and earth." The Union Church is content in its "essential" statement with a quite innocuous theological declaration of belief in "God revealed as Father, Son and Holy Spirit." This is no accident. The statement was adopted against opposition by some who desired to retain the old. But it is dangerous in Japan to affirm the sovereignty of God. The Union Church omitted to do so.

When relations are resumed between the Ecumenical Christian Church outside the Japanese Empire and the Christian society within the Empire, which section bearing the Christian name is the Ecumenical Church to accept as having held to the Christian faith and carried on the authentic Christian tradition? Far be it from any of us to encourage acrimonious debate about by-gones; far be it from any Christians to sharpen the edge of past differences so as to separate brethren. We need not cutting knives of self-righteousness, but the healing balm of sympathy: "How good it is for brethren to dwell together in unity." But unity comes out of humility and consecration to truth. This principle must determine in resolving past differences.

In its answer to the problems, the Ecumenical movement itself, if it is not prepared to set consecration to truth above even Ecumenicism, may be endangered. Conduct does not become norm of Christian conduct merely because the official Church accepts and recommends that conduct. Christian bodies, however official and however exalted, discredit themselves as Christian bodies and representatives by dissembling in their Christian witness. So it was with St. Peter. The only real solution for the problem, which I can see, is that such bodies should find re-instatement into office, love and loyalty through the lowly door of humble acknowledgment of failure, and through profession of new obedience. For there is, there can be, no authority against the truth, and truth of God's sovereignty is truth with which none can tamper.

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My fourth issue concerns the contribution which the Christian Church has to make to the present international situation.

I accept the grim necessity for war as an attempt by constituted—ultimately divinely constituted—authority to restrain wanton lawlessness in the field of international relations. I believe justice must be done and aggressors deprived of their spoils and their power of aggression; but I am altogether satisfied that if all we do to Japan is to inflict defeat, however necessary in order to discredit war lords, we are sowing the seeds of future war.

I am convinced that unless there

can be introduced into the international sphere the specific—and miraculous—way of the Christian faith, our problems are insoluble.

In this article I do not propose to go into any detail on this all-important subject, only to say this, that there must be forgiveness ; repentance towards the living God ; and Christians who have taken sides against aggressors must take sides with sinful men in the Christian way of good will and of vicarious suffering on their behalf.

Many there have been who, constrained by a sense of the overruling imperatives of justice, have been willing to risk and to give their lives in the necessary restraint of lawlessness. But which of us shall survive if only justice be done ? Foundation of justice must remain. It is for the Church to add thereto demonstration of forgiveness, and especially to demonstrate the constraints of redeeming love.

We have heard much of " task " forces. There is need for a task force within the Church, prepared to suffer, and, if need be (and there is likely to be need), to give its life to and for those accounted by the world enemies : but " greater love hath no man than this, that a man lay down his life for his friends."

So we Western Christians must come to regard the Japanese. So Japanese Christians must come to regard us Westerners. In our common sin we must all of us, first of all, be reconciled to God through Him who, though He knew no sin, became sin for us, that we might become the righteousness of God in Him.

¶. *There is need to wed the mysticism of the East with the practical Christianity of the West.*

Reconstruction in Europe

Keith C. Stevenson

THERE is a good deal to be said for a new outlook in regard to the reconstruction of Christian institutions in Europe after the War. There is no doubt that the political refugees who have been domiciled in England during the present struggle will have seen something of religious tolerance during their stay, and perhaps have learnt sufficient to take back a broader outlook to their own countries.

We hope that this will be true in those countries where the Church and State have been conjoined, and where there has been a struggle between the forces of National Liberation and the Monarchy. Yet it seems almost wishful thinking, as in many cases the nostalgic influence of exile will have hardened those who found refuge in this island, against any change in religious institutions.

It will be extremely difficult for those who are really interested in the evangelization of the Continent (and especially of the Balkans) to stand aside ; and yet,

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if we take part, we may postpone almost indefinitely the revival of true religion in those lands. The Islamization of Bosnia, and in later times the struggle in the Hellenic Church regarding the publication of the New Testament in Modern Greek, seem to point the way from which disaster may be avoided.

The mental outlook on religious matters is so different from ours, that we must be careful in our approach, and equally slow to condemn. The approach must be along the right relation to Jesus Christ,—that utter devotion was so superbly exemplified in some of the early Eastern saints, and in some of the early kings of the first Serbian monarchy.

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Our approach is also complicated by the dearth of works in English, dealing with the religious history of these countries, and also by the fact that those which are available are so often written with a Roman or Anglo-Catholic bias. The Evangelicals have so often fought shy of anything that savoured of understanding with these ancient Churches. This left them to think that only those who were really interested in their spiritual welfare were primarily planning to reconcile them to the "Western Schism." I feel most strongly that Evangelicals have something very definite to offer these Christian communities. They believe in personal devotion and loyalty to Jesus Christ, and, on the whole, are willing to allow their people the Scriptures in their own tongue, albeit perhaps sometimes in an outworn version.

There are many indications from their past history that the peoples of the Balkans feel that Church and State should be allied: yet it is remarkable that in pre-war Yugoslavia a subvention was given to all religions from the State except the Nazarenes, who, because of their conscientious scruples regarding the bearing of arms, were considered outside the scale.

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Again, the tendency to create Churches, modelled on their home denominations, by different Protestant bodies, has created a distrust amongst the Orthodox. The Church of England has been split into two parts in its relation to these ancient Churches: one has described them as corrupt, unreformed and full of error, and the other has recognized them as one of the great Churches of the world, with whom reunion must be sought.

Perhaps it is too much to hope that loyal Evangelical clergymen will be found who will be able to wed the mysticism of the East with the practical Christianity of the West. If a re-birth of true evangelical Christianity should take place in Slavonic lands, at the same time as a restitution of their own national sovereignty, it would do much to heal the political distress in those countries, and, at the same time, open up a new channel of approach in our struggle with Islam.

If the failure of Christians to maintain a pure witness meant the success of Islam in its early centuries, what will their regeneration be but the triumph of the Cross in the lands of the vanished and persecuted Churches.

¶ *The following article is based on the Annual Report of the Rockefeller Foundation, from which we have quoted freely.*

The Welfare of Mankind

This is the great objective of the Rockefeller Foundation, and John D. Rockefeller, in choosing these words to give direction to the world-wide activities of his great Foundation, crystalized—as a member of the Chinese Government said to me once—"The greatest example of Christian altruism in the history of the world."

During 1943, the appropriations of the Foundation amounted to $7,760,186: these great appropriations were distributed for the most part in six major fields, viz: Public Health, Medical Sciences, Natural Sciences, Social Sciences, Humanities, Programme in China.

The Japanese looted the Foundation's offices in Manila and destroyed all records. They also took over the magnificent buildings of the Peking Union Medical College and removed the greater part of their contents.

Some fifteen years ago, the distinguished Rockefeller pathologist, Dr. Simon Flexner, made this prophetic remark: "In my opinion the next great advance in medicine will be in the field of Chemotherapy."

How accurate his surmise was is shown by the events of the last few years. Hard on the heels of the sulfonamide drugs has come penicillin, the new medical tool whose potentialities seem to be even greater than its present extraordinary achievements.

In May 1936, the Rockefeller Foundation received a letter from Dr. H. W. Florey, Professor of pathology at Oxford, applying for a grant in aid of $1,280. Dr. Florey, who was a former Rockefeller Foundation fellow, explained that he was developing a chemical approach to problems of pathology. He had recently added a biochemist to his staff and had engaged a second chemist to join the group in September; the funds were needed to provide laboratory equipment.

The grant was made at once, and seldom has so small a contribution led to such momentous results. For it was this laboratory, this equipment and this group under Dr. Florey that pioneered the clinical use of penicillin.

The existence of penicillin as a curious by-product of the greenish-blue mould, *Penicillium notatum*, had been discovered several years before by Dr. Alexander Fleming working at St. Mary's Hospital in London. Dr. Fleming first recognized its antagonism to bacteria in 1929 when he found that certain bacteria disappeared in the presence of the mould. In a sense the discovery was an accident, but as Pasteur remarked: "Chance favours the prepared mind." Dr. Fleming followed his discovery with various tests of the ability of *Penicillium notatum* to clear up colonies of microbes in a test tube. But no tests had been made of its medicinal value, and Dr. Florey and his associates at Oxford now undertook, as one of their projects, to explore its possibilities in the treatment of human disease.

Toward the end of 1939, with England engaged in a war of survival, Dr. Florey sent the Foundation a brief prospectus of his proposed research, the groundwork for which had been laid in the intervening years.

He headed it "A Chemical Study of the Phenomenon of Bacterial Antagonism," and he asked for $5,000 for a year's support—a sum which was immediately put at his disposal. By the end of 1940, he was able to write to the Foundation: "There is good ground for hoping that this substance will be much more effective than the sulfonamides, hence the prosecution of the work is of urgency and importance." And the conservative scientist added: "I don't think I am too optimistic in thinking that this is a very promising line."

Other grants followed, and thus the Foundation made a notable contribution in this field, as in so many more.

Under the caption "Facts March," the President of the Foundation, Dr. Raymond B. Fosdick, who has been so long and honourably associated with the Foundation, says:

"The Rockefeller Foundation is grateful that it was able to play a part in the discovery of penicillin, just as it is happy for the opportunity which it had to help in the early development of the sulfonamide drugs. But financial support is by far the least important part of the advance in knowledge. Creative ideas, trained men—these, of course, are basic and fundamental. The best that a foundation can aim to do is to put its support in the right place, at the right time. The most that it accomplishes is to expedite the development of ideas which, because of the lack of laboratories or tools or assistance, might otherwise be retarded.

"That this function requires knowledge and imagination on the part of foundations is not to be denied. And mistakes are inevitable because human judgment is frail. Perhaps the mistakes are due in considerable degree to lack of what might be called a clairvoyant kind of imagination. So often a new germinal idea runs completely contrary to accepted opinion; it violates all the canons of current scientific thinking. One wonders what would have been the answer of a foundation to Louis Pasteur if he had applied for aid in the development of his strange conception that the process of fermentation and the process of infection are related. Or what assistance from any responsible foundation could Madame Curie have obtained during those years when with her own hands she shovelled tons of pitchblende in that old shed in the Rue Lhomond? To detect genius when it appears, to distinguish between fundamental ideas that are struggling to be born and those that have already safely arrived, to be able to discriminate between the significant and the trivial—this is the difficult, indeed the almost impossible, standard by which those who would assist in extending the frontiers of knowledge must measure themselves.

"If this standard is valid, it follows that the proper place for a foundation working at this task is on the frontiers and not in the settled areas behind. Moreover, frontiers are never stationary; sooner or later they will themselves be settled, and the line will move forward once again. If fundamental research is to be promoted in any of the fields of knowledge, there can be no consideration of the *status quo*. Facts march. There are no areas of human thinking around which magic circles can be drawn to protect them against possible obsolescence.

"In physics, chemistry, mathe-

Aspects of the B.J.S. Work
No. 2

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founded in 1841 still carries on its work of (1) Training students as fully qualified Medical Missionaries: over 300 have been helped to go out under the different Missionary Societies.

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matics, and also in the social sciences, each generation, with new light thrown by better instruments of precision or by more delicate apprehension, corrects the mistakes of its predecessors and makes a few of its own. Hypotheses serve their purpose and are then given honourable retirement when better ones appear. In the field of science, and in human relations as well, the problem is never finally solved ; the last word is never said. Knowledge, like life itself, is dynamic and not static."

For researches which could not for a long time to come be very closely related to the practical problems of sickness and health, the Foundation has given grants to the Harvard Medical School, amounting in the last thirteen years to over £40,000, and thus, for example, what started as an enquiry into the practicability of using animal plasma as a blood substitute for transfusion purposes has developed into a programme of "mining" blood for its individual substances and for testing these concentrates for therapeutic and prophylactic use. As a result, antidotes are being produced for the armed forces.

The Foundation has a world outlook and has always been eager to help research workers in various parts of the world. In Great Britain its grants cover a wide range of basic research in biochemistry, biophysics, genetics, organic chemistry, psychiatry, neurology, and neurosurgery. This research is under way at Oxford, Cambridge, the University of Sheffield, the University of Edinburgh, the University of Birmingham, the Galton Laboratory and University College, London.

But it is not alone in the biological and medical sciences that the war-weary countries are maintaining the studies and research that look to the future and are thus keeping alive in Europe the high tradition of learning. In the social sciences as well a great deal of work is being carried on ; and since the war began the Foundation has had the privilege of making grants to organizations like the Royal Institute of International Affairs, the London School of Economics and Political Science, the National Institute of Economic and Social Research in London, the Social Studies Research Committee of Oxford, Political and Economic Planning (PEP)—as well as to the Swedish Institute of International Affairs and the Graduate Institute of International Studies at Geneva, Switzerland.

Sums have also been given to the Delegates of the Press of Oxford University for distribution as grants in aid among refugee scholars in England in connection with their research. The reports from Oxford indicate that the research has covered widely diverse fields, such as philosophy, history, mathematics, music, art, and law. "I can give an excellent account of the industry, frugality and loyal spirit of those who have received grants," writes Kenneth Sisam, who has been in charge of the fund. "It is a scheme which has enabled scholars who could not take an active part in war work to make a valuable contribution to learning."

That fundamental research can be maintained in countries where the shock of war is ever present, and the lamp kept burning, is in these dark days a refreshing reminder of the power and persistence of creative intelligence.

Would that in all countries the great example of patient and for-

ward-looking research of the Rockefeller Foundation could be followed for the Welfare of Mankind. Such benefactors as John D. Rockefeller and his sons and successors deserve the gratitude of the whole human race.

T.C.

¶ *We are indebted to Dr. George Yeh, of the China Information Service for the following article :*

Chinese-Canadian Friendship

It has just been announced that the Legislative Yuan of the Republic of China has ratified the Chinese-Canadian Treaty of Amity which was signed in Ottawa on 14th April. This is but one more step in the steady progress towards a world of peace. The Chinese are ready to show in every possible way their desire to live in harmony with their neighbours.

It is an odd commentary on human nature that human reactions the world over are of one pattern, though speech-systems and means of expression differ so widely. Many eminent scholars in the West sighed deeply when the study of the Humanities gave way to intensive courses of scientific and industrial study. Not for nothing were the elevated studies of the past called Humanities. Their neglect has shown in sharp relief " man's inhumanity to man " and in place of research on a high ethical plane we are treated, in the Nazi race-theory, to the prostitution of science and truth under a crude propaganda bludgeon.

There are those in China, too, who think the adoption of industrialization and scientific development will destroy the old graciousness of intellectual life. But China has her chance to profit from the bitter experience of the West and, to judge from her Press, she is in no danger of overlooking the snares that beset her feet. Friendship, coupled with the best of the old and the most carefully selected of the new, is a noble offering from one nation to another. China has need of much from other nations but she has also much to give.

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It should be realized by all peoples that post-war readjustments will demand much more than honest friendship. A high degree of intelligent understanding and severe mental and spiritual discipline will be called for if our peace-time world is not once again to rush headlong into war. Countries with a long and established tradition can, if they will rest and take stock awhile, take the lead among the nations, holding back the impetuous and venturesome from homicidal strife and showing forth clearly in the sight of all men the loftiest ideals conceived by the mind of man.

¶ *The very existence of the flourishing Dominion of New Zealand is due to the courage and faith of Samuel Marsden.*

Marsden of the Maoris

E. R. Yarham

THE greatest name in the early history of the Church in New Zealand is that of Samuel Marsden, the heroic first "Apostle to the Maoris." Under him, the missionaries began their work in 1814, and for some years it was hindered by murderous tribal wars in which muskets, brought in first by the chief Hongi, more than decimated the Maoris.

Still, cruel experience and the persevering preaching of the missionaries gradually checked this terrible internecine warfare, and by 1839, when the first settlers left England, peace and Christianity were in the ascendant, a really marvellous result, proving the guiding hand of God. It has been truly said that in no other part of the world did the pioneer missionaries do more splendid work than in New Zealand, and nowhere was their self-sacrificing devotion higher.

They were the most important civilizing element mainly responsible for shaping Britain's policy. The missionary introduced the arts, comforts, and morality of civilization: he became the peace-maker among warring tribes; he was the first explorer and settler. For a quarter-of-a-century, the missionaries worked on without official protection, but it became apparent that to protect the natives from unscrupulous traders, British sovereignty was essential. Samuel Marsden, before his death, became convinced that "some civilized Government must take New Zealand under its protection."

Even after the British Government had taken the first step towards hoisting the flag over New Zealand, British power largely depended on the influence of the missionaries over the natives. The first Governor, Captain Hobson, R.N., would, the Government assumed, be able to gain the support of the missionaries, and the assumption was justified. It was the Rev. Henry Williams, one of Samuel Marsden's most devoted helpers, who interpreted to the chiefs the provisions of the treaty which Hobson laid before them, and the speech in which he asked for its acceptance.

Forty-six chiefs signed the Tready of Waitangi just over a century ago (1840), by which New Zealand became British. More than 400 others signed afterwards, mainly through the instrumentality of Henry Williams, who travelled for three months to interview the tribes.

Thus, Samuel Marsden's great pioneer work was amply justified by results. He made it the outstanding object of his life to establish a mission in New Zealand. At the time when the tribes were first brought to his notice, he was the principal chaplain of New South Wales, and, well knowing that the contact of Maori and European would bring many evils in its train, he determined that the Maoris should also be brought into touch with the Christian doctrine

and the Christian life. His heroic enterprise, prolonged through more than forty years, justly earned for him the title of the "Apostle to New Zealand," or the "Apostle to the Maoris."

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Samuel Marsden was the second clergyman to land in New South Wales, the first being the Rev. R. Johnson. Marsden was the son of a Yorkshire tradesman, was sent to Cambridge by the Elland Society, and, through the recommendation of Wilberforce, was appointed to the not-much-to-be-coveted post of chaplain to the penal establishment in New South Wales. There his work was confronted with almost insuperable difficulties, but in every trial his faith and courage remained unshaken.

The late Dean Jacobs, Dean of Christchurch, recorded of him in his history of the New Zealand Church:

> "For many years he carried on single handed a most determined struggle against the vilest imaginable iniquities, the grossest abuses of authority, and the most shameless licentiousness shielded by official influence. As a sure consequence, he provoked the virulent opposition of powerful and unscrupulous adversaries—men interested in maintaining the abuses he exposed—who strove for years, though happily without success, to blacken his character and drive him from the Colony."

Marsden's home was in New South Wales, and it was there that he died, but he was irresistibly drawn to the Maoris of New Zealand, then literally a "no man's land," for no country claimed it, and there was no official settlement. Its riches in timber and flax were almost untouched, and whalers merely used the harbours as shelters when carrying on their occupation, while the sealers were likewise only birds of passage. While some of the traders who settled in the islands were honourable men, others regarded the Maoris as material fit only for unscrupulous exploitation. The early history of the islands is blackened by merciless cruelties perpetrated by some of these men. Naturally, the Maoris, fearless, proud, and highly intelligent—they are the most intelligent native people with whom the English have come into contact during colonization—retaliated when opportunity occurred.

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The first Maoris whom Marsden came to know were two who had been brought to Port Jackson (Sydney) by Captain King to assist in the cultivation of New Zealand flax. Many others followed, and he did all he could to enlighten them as to the Gospel message. Marsden lived at Paramatta, a few miles inland, and he even put up huts in his own garden where the Maoris could lodge. One of the chiefs was named Tippahee, a man of outstanding ability, and he asked Marsden to arrange for somebody to go and teach his people. The clergyman was much impressed by the bearing of the natives, by their abilities and gifts, and the many virtues they possessed even in the state of savagery.

He determined to plead with the Church Missionary Society for a mission, or rather just three mechanics, Christian men who would teach the natives something

of the arts of civilization and at the same time, by their example, help to initiate them into the truths of the Gospel. The men were chosen; they were given £20 a year only, for personal expenses, seeds, livestock and tools, and they were to maintain themselves. They were first called "lay settlers" and afterwards "teachers," but the word missionaries was not used in describing them. Their object was set down as being "to introduce amongst the natives the knowledge of Christ, and, in order to this, the Arts of Civilized Life." The party consisted of a schoolmaster, a carpenter and a shoemaker.

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They reached New South Wales early in 1810, but they did not get to New Zealand until four years later. For no sooner did the men arrive in Australia than there came the news of the massacre of the crew of the "Boyd" at Whangaroa, in December, 1908, in retaliation for the murder of Maoris by traders. Difficulties innumerable cropped up: the traders did not desire the Maoris to be taught the Christian religion; slanderous tales were put about concerning Marsden; no ship would take him and the mechanics to New Zealand, and the Governor was unwilling to give him temporary leave from his post as chaplain. In the end, he was able to purchase a small brig, the "Active," of about 110 tons, and an advance party was sent to make preliminary enquiries.

The party returned with a favourable report, for Marsden had convinced the chief Ruatara (nephew of Tippahee) of his *bona fides*, and, by his influence, he was able to purchase from the chief Hongi a station for a mission at the Bay of Islands, in the north of North Island. The Governor at length gave permission for the mission to sail. It consisted of the three lay settlers from England, with their wives and families, half-a-dozen mechanics from Port Jackson—twenty-five Europeans in all—and friendly Maori chiefs. Even then their troubles were not over, for the place at which they landed was the scene of a recent murder.

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In the history of the Church Missionary Society we read:

> "How Marsden heard that a deadly feud had sprung up between Ruatara's tribe and another; how at once he landed, despite Ruatara's warning, and, with only one Sydney man and Ruatara as interpreter, went, unarmed, straight up to the hostile party; how he slept that night in their midst under the open canopy of heaven, the natives lying round him with their spears' heads buried in the ground as token of friendship towards him; how in the morning he persuaded them to make peace; how he went on joyfully with his whole party to Ruatara's tribe; how the horse, the bull, and the cows he had brought with him, excited the natives, whose largest animal was the pig; how everything betokened a prosperous start for the settlement."

The account can be read again and again with the deepest interest.

Five days later, Christmas Day, 1814, Ruatara gathered his fellow-chiefs and tribesmen:

> "A very solemn silence prevailed. I rose and began the service by singing the Old Hundredth Psalm, and I felt my very soul melt

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within me when I viewed my congregation and considered the state they were in. After reading the service, I preached from St. Luke 2 verse 10, 'Behold, I bring you good tidings of great joy, which shall be to all people.' "

★ ★ ★

Such is Marsden's simple account of one of the greatest scenes in the story of the British Colonial Empire, for the very existence of what is now the flourishing Dominion of New Zealand is due to the courage and faith of Samuel Marsden in flinging himself among the Maori people. The mission he initiated that Christmas Day tamed the race, and then in poured the colonists.

Marsden stayed two months, then had to return, but during the following years, until his death, he paid frequent visits. At Paramatta he carried on a seminary where he trained the Maoris, who returned to teach their own people. In 1820, when he visited the islands for the third time, there were fields of wheat, cattle, horses, a blacksmith's shop, rope-walks, and a boarding-school where the Maori children were taught. The respect in which the teachers were held is seen in the fact that, although traders murdered scores of Maoris, no retaliation was made on the mission settlement.

Then ensued a darker period and a bitter blow. Hongi, the great chief, Marsden regarded as a personal friend and hoped that he would soon be converted. In 1820, he visited England and was received by George IV, who gave him a present of fire-arms. On his way back he purchased more at Sydney. His return, instead of being a signal for peace and civilization, was marked by war, massacre and cannibalism. With his fire-arms he turned on his neighbouring tribes and easily defeated them. He drank the blood of his murdered foes, while his followers ate others and enslaved the rest. The astonishing thing was that he had protected the missionaries, and, despite his wickedness, continued to do so, and would not take the life of a white man. In fact, on his deathbed in 1828, he exhorted his people to continue to befriend the missionaries.

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Marsden had to bear the brunt of these troubles, but he refused to despair, and declared in 1822: "The way is still open, if labourers can only be procured fit for work; and God will find these and send them forth when He sees meet." His prayer was answered that very year, when the Rev. Henry Williams, who had been an officer in the Navy, came out, and three years later he was joined by his brother William, who had been trained as a doctor. These were two men after Marsden's own heart; they became two of the chief instruments in the evangelization of the Maoris, and their labours ended only with death.

Not until 1825, however, could the first baptism be recorded: that of the chief Rangi, on his deathbed. But soon one of the missionaries could write: "We have had dying testimonies, now we can bless God for living witnesses," for the great ingathering began and the most glorious scenes were witnessed. Prayer-books and Gospels had been printed in the Maori tongue, and the people first asked that

their children might be baptized, and then they followed, in their thousands, and it is certain that the majority of them were earnest Christians. At the very time when Marsden made his sixth visit, a great congregation joined in the church service, while two miles away, savage fighting was in progress. "At one glance," he wrote, "might be seen the miseries of heathenism and the blessings of the Gospel."

Then, in 1837, he paid his last visit:

> "At the age of seventy-two, bowed down by bodily infirmities, he was carried in a litter from station to station in the north by Maori bearers who loved him, and then went on by sea to the east and south. Wherever he went, he was met by crowds of natives, who journeyed long distances to see the benefactor of their race. With humble, lowly thankfulness, the aged saint gazed on the results of his labours and his prayers: and 'with paternal authority and affection, and with the solemnity of one who felt himself to be standing on the edge of eternity, he gave his parting benedictions to the missionaries and converts.'"

On his return to Australia, a friend, Mr. A. N. Brown, wrote that one night on deck, June 8, 1837:

> "He spoke of almost all his old friends having preceded him to the Eternal World—Romaine, Newton, the Milners, Scott, Robinson, Buchanan, Goode, Thomason, Leigh Richmond, Simeon, Scott. He then alluded in a very touching manner to his late wife. They had passed, he observed, more than forty years of their pilgrimage in company; and he felt their separation more severely as the months rolled on. I remarked that their separation would be but for a short period longer. 'God grant it!' was his reply; and then, lifting his eyes towards the moon, which was peacefully shedding her beams on the sails of our gallant bark, he exclaimed with intense feeling:
>
> 'Prepare me, Lord, for Thy right hand,
> Then come the joyful day!'"

★ ★ ★

He did not live long after that. Marsden reached Sydney in August, after being away six months, and then, on May 12th, 1838, the noble Apostle of New Zealand entered into his reward.

MAORIS DOUBLE THEIR POPULATION

In the last forty years the Maori population of New Zealand has doubled. The Maori increase between 1926 and 1936 was 29.30 per cent. The European increase was 10.93 per cent. At the last census, 45 per cent. of the Maori population were under 15 years of age. Full-blooded Maoris were 67.92 per cent; three-quarter Maori 13.84 per cent.; half Maori, 18.09 per cent.; and less than half Maori, 0.15 per cent.

The figures convey their own message. They give scant comfort for any wishful thinking which is staking a lot on the speedy Europeanization of the Maori. Forty years ago it may have appeared likely, but the race has found its feet since then.

Let's Be Honest

Clive Irvine

SPIRITUAL life is at a very low ebb in many if not in all parts of Kenya. This is true also of Chogoria, which, as a station, has had very special privileges and opportunities. Missionary work in most of Kenya, through no fault of the missionaries, has been built on insecure foundations, and we are reaping the evil results of this now.

May I be saved from soothing letters suggesting that this is merely a mood of depression such as comes on the best of us! We can do without appeasers and wishful-thinkers in the mission field as well as in political circles. Let us face facts.

I shall deal mostly with Chogoria. Here I know what I am talking about. There are about 35,000 people in this district. We started work just over twenty years ago, but there were evangelists here six years before that. We have had good Christian men as ministers and teachers, who have preached the Gospel in a simple, straightforward way. I have taken particular care that the standard for baptism be kept high (that is the main reason, besides the fact that our population is not large, that the communicants number only 500 odd). African ministers are terribly kind-hearted and tend to lower the standard, but that has not happened here.

The work is backed up by prayer, and we Europeans have a prayer-time daily, in which the serious difficulties are all prayed over. I know of many who pray earnestly for Chogoria in this country and at home. Our relationships with our African staff are happy, and, while no one would claim perfection here, I do not think that they are the real hindrance to blessing.

From the efficiency point of view on the church side, we are well equipped. I am able to give my Sundays to constant visitation and services. The Rev. Joseph Gathoga is keen and energetic, and divides his time well between his large amount of clerical work, visiting and evangelism. There are three good men and true taking church classes in the out-stations, and, in normal times, another, as spare.

I will not speak much of the hospital, save to say that the Local Native Council gives a generous sum willingly to it, and obviously thinks well of it. Patients come to us from big distances right "under the noses" of other hospitals, and, for a thinly populated district and a backward, we have a fair-sized work. I do not think that our hospital is other than a big adjunct to our spiritual work.

As regards equipment, we have, in general, sufficient. We do not suffer set-backs from ill-health. The native people here are placid, easy-going and backward — i.e., they are content with living conditions of a lower standard than elsewhere in the highlands of Kenya. They are lovable, and less easily stirred politically than the Kikuyu. That is the general picture. "Pretty good," the reader might say. I agree: pretty good. Now for the big snag.

Our twenty years here (and it is the same with most other stations

in Kenya) can be divided into periods.

Period One. Intense opposition, even to violence. A few, obviously with a real experience, are baptized.

Period Two. The African man-in-the-village realizes the advantages of being a Christian: very possibly he may get a job at the Mission for regular wages, so he can have a better house, a better-dressed wife and healthier children. So lots become Christian, quite honestly and innocently out for the better, fuller life. When I say Christian, I mean that they live blameless lives, cease to trust in witch-doctoring, to worship the spirits or fear the old *taboos;* they give up drinking, go to church, prayer-meeting and "open-air" meetings; they adopt higher standards of hygiene, cleanliness, and their general behaviour is Christian. They are baptized.

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We have not "spoon-fed" them. They have not been given gifts, or promised work, nor have they obtained any artificial advantages. They have often endured a good deal from their fellows who have remained pagan. All this time, however, persecution, usually petty (but not always) is decreasing, and we come to:

Period Three. The Church has grown fairly large, but, with care (which is taken) we can still keep an eye on the individual.

This period is marked by the discovery by the said man-in-the-village that you don't need to have anything to do with religion: all these blessings aforementioned simply come from education. If you live in a strongly Christian circle, of course, it is the "done thing" to go through the mill and be baptized, but if you don't; if your people are pagan, or if a lot of the local worthies are backsliders, you don't even bother to do that. You go to school and get all the benefits, but steer clear of church classes. No disadvantages attach to this—except spiritual ones.

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So, in period three, where we are now, we find two classes of problems, and very sad and disturbing they are. First, a lot of people, who were before regarded as sound pillars of the church, are sliding right back into spiritual deadness. Many are taking second wives. I do not say that they are returning to paganism, because they do not go back to the old beliefs, except in rare instances: they just become people without religion.

The taking of second wives is the most serious thing, because it becomes almost impossible for them to come back to the church. The second wife bears children, and native custom makes it very hard to separate again. There has been a positive spate of this here, and all other Missions are facing the same thing.

What is the explanation? Partly the inherent unsoundness of the foundation, to which I referred in paragraph one and which operated in period two. It was easy for the African to confuse better living with regeneration. It was impossible for the missionary to separate wheat from tares because all were the same in appearance.

In an older civilization, where the adoption of Christianity

brought no material benefits, you are on sound ground. But here the immense numbers of Africans becoming communicants or catechumens (that so gladdened you at home—who rightly rejoiced in these accessions to the Church's strength) were, in themselves, the stamp of the unsoundness of the edifice.

We are now facing everywhere the declensions among the older Christians—general spiritual coldness, so that few attend prayer-meetings or open-air meetings, and even Sunday attendance is patchy. This is accompanied by serious effects among the children.

It may be said : " But we have these things at home ! " That is no reason why we should be satisfied to have them here, when the Church was so recently keen, and we had the advantage of stricter discipline. Further, these folk are not merely becoming cold. Some deliberately court ex-communication through polygamy, and are lost to the Church for ever.

Then, as regards the young. Only the keenest will wait for marriage in church : the rest have a trial marriage according to pagan custom. This has a lowering effect on the whole life of the pair, and, probably because they never really repent of it, most never get over it but become permanently disabled spiritually. The opportunities for immorality, too, are unlimited.

Laziness, also, is the cause of much spiritual deadness. There is no need for any male to work hard. The average African man, young or mature, unless on paid work for an employer, or on a lucrative employment, such as running a shop, does incredibly little work measured in hours per day.

All these evils ; the laziness, the immorality, the lowered Christian standards, are prayed about, inveighed against, taught about. The proof of God's blessing on the couples that do right over their marriages, and their happiness together, is plain to see, but it has little effect.

A very disturbing side of the situation, too, is the numbers that slip back as soon as they cease to be on our pay roll. There are some, we know, who would die for the faith, but this does not conceal the fact that many of those who have left the Mission service—ex-teachers, ex-hospital dressers, or domestic servants—go right back. One would not say that they deliberately kept straight for money's sake, but it is true that the money was the deciding factor.

Things are at a very low ebb. What is to be our reaction to this ? And what is the good of telling you about it ? The first thing is the challenge to us missionaries. Murray M'Cheyne, I believe, once made this statement : " The greatest need of my people is my own personal holiness." Undoubtedly, one cause of failure is too much " old Adam " in the missionary. That is where you come in. Pray for us.

Next, have we missionaries ever endangered our work by giving too much time to prayer ? Prayer is unquestionably the most important part of our work. Yet we think little of shirking prayer in order to work. There are all sorts of answers to this, beginning with, " But of course . . . " or, " My *dear* chap . . . " But, despite them all, there is a truth here. Pray for us because we don't pray enough.

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Next, how much real backing in prayer is this work getting from the main body, the home Church? Judging by the size of the (remaining) prayer-meetings at home, a pretty small fraction. Prayerlessness at home stops results out here and makes it easy for people to backslide.

One good result of talking about it is that others may be stirred to be frank about their work. Missionaries' tales from the field usually tell exclusively of the cheery side: conversions, not crashes, bulk largely in our writings. This is not really honest. We ought always to try to give a true picture of the whole situation.

POLYGAMY PROBLEM

The Editors, World Dominion & the World To-Day.

I read with interest the short report of your contributor, J. W. Haley, entitled "Polygamy" in the September-October number of *World Dominion*. The writer concludes by saying: "This (the polygamy problem) is one of the greatest difficulties which the Church has to face in Africa."

I am a missionary doing my first term in a primitive and hitherto unevangelized community, and doubts and questions arise in my mind regarding the generally accepted attitude of the Christian missionary on the subject of polygamy.

Is the polygamy difficulty necessarily inherent in our work? Polygamy was common in the world of Paul's day, but no reader of the New Testament would conclude that it was one of the greatest difficulties he had to face. Have we, to any extent, created the difficulty ourselves? If Paul had taken our attitude there would never have been a man with more than one wife in the Churches he founded, and there could have been no occasion to write: "The bishop, therefore, must be . . . the husband of one wife . . . Let deacons be husbands of one wife." (I Tim. 3 : 2 & 12). The obvious deduction is that some of the believers, who might in other respects be thought eligible for those offices, had more than one wife. Yet there is nowhere any suggestion that they should "put away" the excess wives. Are we, as it were, trying to graft in something which should develop in course of time as the natural outcome of the establishment of the Church and the growth of Christian conscience?

If the people among whom I am working provide any criterion, much of Africa's polygamy is not true polygamy. One finds many a man living with two women, one of whom is his wife, the other being the "widow" of some near kinsman, using "widow" not only in our sense, but to include girls who have been taken in marriage to bear children for lads and young men who died before they would normally have been married. The deceased's people provide the dowry—about fifteen cattle—for the girls, and it is the duty of some near relative to raise up children by her on his behalf. It would be an unheard-of thing among Dinkas for a man to die childless and for his family not to make arrangements for someone to raise up children for him. It would be considered most immoral conduct on the part of his surviving relatives.

The basis of polygamy does not seem to be altogether, or even largely, sensual. It has its roots in the history and religion of the people. Inter-tribal fighting and personal quarrels and feuds must always have accounted for the lives of many of the male population, causing a large surplus of women, while native religion provided the *rationale* of polygamy. It taught the duty of raising children, and the spiritual, as well as material, benefit accruing to the parents, for happy is the man who has many descendants to remember him reverently and minister to his spirit by sacrifices, etc., and then, to have "gathered unto" him in due time.

In recent decades, the advent of Government and missionary has tended to eliminate those age-long predisposing conditions to polygamy. Law and order have been established and inter-tribal fighting suppressed by the Government, while the missionary has, in the Christian Gospel, the weapon for destroying the old religious sanctions for polygamy. But should he work by law beyond the New Testament requirement regarding bishops and deacons?

I should welcome further light on this subject.

(Signed) N. W NUNN,
Anglo-Egyptian Sudan.

¶ *An inviolate land, governed by a war-like race.*

Backbone of Africa

R. T. S. Goodchild

THE twin native kingdoms of Ruanda and Urundi have formed an almost ideal sphere for the development of medical missions since work was started there nearly twenty-five years ago by the Ruanda General and Medical Mission (Church Missionary Society).

These two territories lie in upland country almost in the heart of Africa, and form part of the backbone of the continent, dividing the watershed of the Nile from that of the Congo. There are springs, separated by a distance of only a few minutes' walk, the waters of which find their way, in the one case into the Mediterranean, and, in the other, into the broad waters of the southern Atlantic. It is a fascinating country from almost every aspect.

Historically, it has always been known as an inviolate land, governed by a war-like race, who, long ago, migrated there from the far north, and held undisputed sway over the 5,000,000 or so inhabitants of the country. It attracted the attention of Livingstone, who, with Stanley, made a canoe tour of the shores of Lake Tanganyika after the famous meeting at Ujiji. Together they explored the lower reaches of the Ruzizi river, which runs into the upper end of the lake and forms the boundary between Ruanda-Urundi and Congo.

More recently it became a battlefield during the East African campaign of the first World War, and passed from the hands of its German masters to the Government of Belgium, under mandate from the League of Nations.

Its mineral wealth is only just being fully realized, owing to the urgent demands for raw materials for the second World War, and very rich deposits of tin and other metals are being discovered and exploited almost every day. This has led to the anachronism of a labour shortage in the most densely populated country in Africa, whose inhabitants stream into Uganda for employment during the cotton-picking season, in countless thousands.

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Racially, it numbers amongst its inhabitants the magnificent race of Batutsi, the "giants of Central Africa," to whom reference is made again, and also many Batwa, pygmies living their nomadic life in the more mountainous and isolated parts of the country.

The country is unsurpassed for scenic beauty—great ranges of mountains, extinct and active volcanoes, flowing lava fields, entrancing lakes glistening in the sun as the fleecy white morning mists rise high up into the surrounding hills; and rolling upland pasturage, ideal for the cattle which form the wealth of the ruling classes.

Finally, it is a country filled with a people who speak one tongue; a people of pleasant manners and sunny disposition; a people without God, but with readily receptive ears for the Gospel message.

It is to this country that the Holy Spirit of God called two

Christian doctors in the years following the last war ; and, from small beginnings in the hills of western Uganda, looking over to the promised land, the work has grown now to include a network of eight mission-stations, each with its own hospital. Medical missionaries have had the opportunity, since that time, of serving in three distinct capacities. First, as the commando brigade, the shock troops, overcoming early opposition ; later as the ancillary force, serving as an adjunct to the developing Church ; and recently, from necessity owing to acute shortage of staff, in many cases taking over the whole responsibility of the work of mission-stations, and acting as pastors, pedagogues and general odd-job men, in addition to their medical work.

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The first opposition overcome by the medical side of the work was that from a suspicious European governing power, in the early days of political uncertainty following the Peace of 1919. The encroachment of an Anglican missionary society from neighbouring British territory, and particularly of a Protestant organization, was coldly welcomed ; and it was only on the definite undertaking being given that medical work would be carried out, that reluctant permission was given for entry.

Careful observance of professional etiquette, combined with sincere efforts at cultivating the friendship of Belgian medical officers, has led to co-operation and respect.

Later opposition came from natives, upon whom the one-time dominance of the witch-doctor has given place to that of ignorant and bigoted Roman Catholic "*sous-chefs*." The humane and loving treatment at mission hospitals has overcome most of this distrust, and now as many as 50,000 patients flock to the out-patient department of one hospital in a year.

The established position of the mission hospital has been slowly developed, but its effect upon the whole work of the mission is marked, and a distinctive feature of the Protestant message is its association with healing of bodily ailments.

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The constant stream of patients passing through the mission hospitals, and seen on *safari* in the district, make their first contact with Christianity through the ministry of healing, and many have gone home with renewed health, to become adherents and members of the congregations of village churches. The hospital, with its ever-growing reputation and lengthening lists of operations and treatments of all sorts, has become the centre of much of the station life, and a well-known and loved feature of the countryside.

In recent years the need for drastic financial retrenchment, and the call of the services, have reduced the mission staff to a dangerously low level, and in several instances the doctor has had the full responsibility for the development of the whole work of the station. This has had its compensating advantages in removing any tendency to departmentalism in the work, and has emphasized once again the "wholeness of man," and the fact that the message is one, and that Christ, Who died

to redeem us, was also the Great Physician.

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There are several distinctive aspects of medical work in Ruanda-Urundi. Mention has been made of the aristocratic class called Batutsi, from whom are drawn the kings and all the chiefs and leading men of the two countries. This fascinating race, closely allied to the ruling classes of several near-by countries, migrated centuries ago from the far north, and has racial affinities with the Hamitic tribes of Abyssinia.

Up to the present we have hardly touched this tantalizingly aloof race. They will go so far with us, but no farther ; they will be friendly in material things, but distant in spiritual matters ; they will seek diligently medical attention, but politely refuse Christ's way of salvation. Past-masters in hypocrisy, yet winningly attractive in manners and customs ; infinitely superior to all surrounding tribes in intelligence and physique, yet inconsistent, shifty and unreliable in their lives—such are the native rulers of this country, and it is amongst them that medical mission work is beginning to reap the first-fruits of years of patient sowing.

These people have quickly assimilated modern education and culture, and, with these, an appreciation of modern medicine, and will come great distances to be operated upon by a surgeon who has established a reputation among them. Medical practice and the presentation of the Gospel to them demand very different methods from those most suitable for the simple-minded *muhutu*, or peasant. Great store is set on correct manners and the right approach, and a *mutatsi* is easily offended by being regarded as an inferior. As great care must be taken with observing social niceties and insuring private examinations as in a Harley Street consulting room. Yet this elaborate courtesy provides a good listener, and an opportunity is seldom lacking to press the necessity for true repentance and a living faith in Him whose Name they so lightly use. They have acquired a veneer of Christianity from the many Roman Catholic missions in the country.

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Up to the present, these people have been willing to take all we had to offer in medical amenities and in friendship, but would not risk social ostracism or political degradation by confessing the much-despised Protestant faith. Lately, however, there has been a marked change in this attitude. First in small numbers, and then in quite a stream, men of high social position have become first enquirers in our Church and later adherents. What is of far greater importance, many have had to make the Queen of Sheba's confession that "the half was not told" them, and have been truly converted.

An example of this is a county chief who ruled over a large territory ; he was an educated and efficient chief, but, unfortunately for his worldly prospects, a wavering Roman Catholic, with intellectual doubts of the sincerity of the teachers of his faith. This man made approaches to us and had long discussions with European missionaries and senior native Christians. He became con-

vinced of the rightness of the Protestant faith and publicly embraced it. Not long afterwards he failed, for some reason, to please the European authorities, and was deprived of his post. This setback only strengthened his resolve, and to-day he is rejoicing in a saving knowledge of Christ, and is convincing many of his friends and former subordinates by his bold witness.

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Many of the wives of these men have for long been secret believers, but unable to face up to the terrible consequences of public admission of their faith. Their lot is indeed a miserable one if they fall foul of the wishes of their lords and masters, even though they may be of the blood royal.

This gradual change of outlook is due in part to revulsion from the dictatorship principle of the Roman Catholic Church, and, in large part, to the efficacy of the approach through the ministry of healing. We do thank God for this evidence of the value of the presentation of the whole Gospel.

Another way in which help and sympathy for suffering humanity is greatly used is in famine relief. This land, like so many African territories, dependent upon home-grown crops in small peasant cultivations, is subject to periodic shortages of food. These become exacerbated by a variety of circumstances which may produce stark famine over wide areas.

This has occurred at least twice in the history of the mission, and at the present moment, the demands of the war-machine for labour in mines and elsewhere have been a contributory factor in producing one of the worst famines in living memory. As many as 5,000 are dying of starvation each week in the territory of Ruanda alone. Great camps have been established in proximity to our mission-stations, and almost the whole staff, European and native, have been compelled to abandon all ordinary activities and organize the distribution of food to the worst cases—a heart-rending occupation when every individual is hungry, not excluding the native workers themselves. Lorry-loads of food are supplied by a deeply concerned Belgian Government, though a considerable financial drain has been put upon the resources of our hospitals, too, in providing food purchased at a great distance away.

Again, when the inevitable concomitant epidemics of dysentery and other diseases have broken out, the resources of staff and supplies of our hospitals for prevention and treatment have been strained to the uttermost ; though, again, much has been done by Government.

With all this, has been the unparallelled opportunity of witnessing by practice and precept to the love of Christ, and the need for the soul's salvation, and many have been won into the Kingdom in this dire emergency.

Finally, no survey of mission work in this country to-day, whther medical, educational or evangelistic, would be complete without mention being made of a revival that has swept the land, and revolutionized the Church during the last decade. Its effects on all aspects of the work, not least the medical, has been electrifying. Petty pilfering, dishonest administration, misuse of

opportunities of winning favour with highly-placed patients, are sad, all too common, occurrences in medical work in Africa.

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The revival brought a wave of conviction of sin and repentance in its wake, and the eyes of doctors and nurses were opened, and confidence and faith in native assistants shattered, by confessions, public and private. In many cases, restitution was made ; in others, heart-broken admissions of guilt over long periods have had a sobering and humiliating effect on the European staff.

But the outcome has been a change over the whole picture of our medical work, which beggars description. Hospital dressers, on fire with a desire to win patients for Christ, will spend hours of free time at bed-sides in urgent pleading and testimony ; preaching to out-patients assembled in their hundreds has taken on a new and vital meaning ; hardly a sick person comes to the hospital, from the highest chief to the lowest serf, without being approached by native assistants hungering for souls.

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It would not be a true picture to suggest that this is the invariable occurrence to-day : the African is even more subject to ups and downs in his spiritual life than the European, though many humble us Europeans by their consistent fervour ; but we can never praise God enough for the revolution that has taken place.

The vital touch necessary, the essential factor required, for the completion of the presentation of the Gospel through the ministry of healing, is an African and European staff working together in harmony and mutual trust, with one aim and one desire : the relief of suffering to the utmost of their ability, and the winning of the souls of the sufferers into Christ's Kingdom.

¶ *The following is quoted by "World Digest."*

Imperial Dunce

ANYONE who has trouble learning a foreign language needn't feel bad about it. He can't possibly make a worse showing than a certain world figure did when he tried to master English. The only known sample of his written English is this letter which he sent to his teacher :

"Since sixt wek, y learn the english and y do not any progress. Sixt week do fourty and two day. If might have learn fivty word, for day, i could know it two thousands and two hundred. It is in the dictionary more of foorty thousand ; even he could most twenty ; bot much of tems. For know it or hundred and twenty week which do more than two years. After this you shall agree that the study one tongue is a great labor who must do into the young aged."

The letter was dated the "seven march thursday one thousand eight hundred sixteen," and addressed to "Count Lascases, into his polac ; very press." But it was merely delivered from one room to another in the palace" —a renovated cattle stable, on an island off the coast of Africa, where teacher and pupil were companions in exile. The writer was Napoleon.

Indo-China is in the news, but this account would have to be revised in the light of war conditions, if information were available. This article is from the pen of our "World To-day" Survey Editor, W. T. T. Millham.

Kingdoms of the World

FRENCH INDO-CHINA

The history of Indo-China goes back a long way. Over a thousand years ago, Cambodia was a great Hindu Empire, populous and wealthy and adorned with immense palaces, which were wonders of architecture. Province after province, however, was torn from the old Empire by the Mongol masters of China, and only by putting themselves under the French in 1863, were the Cambodians able to save themselves from complete destruction.

Indo-China has an area of 277,504 square miles, and is bounded on the south-west by Siam; on the west by Burma; on the north by China; on the east by the Gulf of Tonking, and the China Sea; and on the south by the China Sea. It consists of five provinces: the Colony of Cochin China and the protectorates of Annam, Cambodia, Laos, and Tonking. Each province has a separate administration, but all are controlled collectively by the Governor General at Hanoi, the capital of Tonking.

It is a land of vast mountain ranges, rivers and plains, and has a warm, moist climate, resulting in the growth of a luxuriant vegetation. Death is rampant with life in the beautiful tropical forests, which are infested with mosquitoes, snakes, scorpions, blood-sucking leeches and ants that bite like fire. The country is rich in teak, rubber, fruit and sugar, which form the principal exports.

The population of Indo-China is 23,357,000. There is nothing which can be called an Indo-Chinese race or civilization. Each section of the country has been developed separately. Chief among the native races are the Annamese, who number about 15,765,000, and are said to have descended from a Mongol race called *Giao-Chi*, a name which means "the big-toed people." To-day, they are conspicuous for their big toes, which many of them learn to manipulate as other races do their fingers.

These Mongoloid Annamese people, who are clever, pugnacious and fond of jokes, live mostly in the low-lying country, and are scarcely ever found in the more mountainous regions. As regards religion, they are greatly attracted to Confucianism, though superstition and animism also prevail—thus leading to confusion.

The outbreak of a revolution in Annam in 1760, gave France the opportunity to begin to extend her influence over the region. In order to pacify the Annamese, France has endeavoured to preserve indigenous institutions, and has admitted the natives to equality in administration.

The Cambodians, who, together with the Laotians, number about 3,836,000, strongly resemble the people of India. They are tall and powerfully built, and are a gentle, brotherly, moral, and well-educated people. They are mostly Buddhists, and thousands of yellow-clad priests are to be seen in the streets. The Loatians, whose religion is a superficial Buddhism, mixed with animism and characterized by loose sexual conduct, are frank, facile and hospit-

able, but extremely lethargic and lazy. The men leave all the work, both in the home and in the fields, to the women.

The Chinese are comparatively few in number (408,000), but practically all native business and commercial undertakings in the country are in their hands. The French colonists number about 30,711.

In addition, there are 1,228,000 tribespeople of diverse origin, who mostly resemble the African Negro, and are found scattered among the mountains, valleys and plateaux of Indo-China. Some have a developed art and civilization, but others are indescribably primitive, and have not yet come under French government. Their religion is animism. They believe in the existence of a supreme Being, and worship an infinite number of spirits, both good and evil, which they call *Jangs*, and whom they seek to appease by means of sacrifices.

The country owes a great debt to the enterprise of the French in the establishment of hospitals, schools, railways, roads and postal and telegraphic services. Without realizing it, French administration has been most helpful to the missionary enterprise. By the construction of nearly 1,500 miles of excellent main highways, which stretch like an artery across the country, with hundreds of secondary provincial roads running like veins throughout four of the five States, the way has been prepared for the rapid evangelization of the country.

Indo-China has been called "The Pearl of the East." Its notorious wickedness, however somewhat belies its title. A business man said of Saigon, the capital of Cochin China: "It is the worst hell I have ever struck."

Ever since 1615, Roman Cathlic Missions, with French priests and Spanish monks, have been at work in many parts of the country. Protestant missionaries, however, have not been allowed the same freedom. Restrictions have been imposed, expecially in Cambodia, which have considerably hindered the progress of the work. Only since 1929 has religious liberty been enjoyed in the country.

Protestant work was commenced in Indo-China in 1911, by the Christian and Missionary Alliance. In the early years, the work made very little progress, but to-day the influence of the Gospel is making itself felt in the country. In 1927, there was only one ordained native pastor in the field, and only three centres in the whole of Tonking and Annam; Cochin China being the only section where full liberty was given for Christian work To-day, the Mission has 67 self-supporting organized Churches and ten self-supporting groups, in addition to 38 ordained native pastors, 27 not ordained, 114 evangelists and catechists, and 20 colporteurs.

The total church membership in Indo-China is 10,000, and, including East Thailand, 12,000. There are 80 Sunday Schools, with 2,800 scholars. During the year 1935, as many as 1,160 converts were baptized, while 2,400 were under instruction. The majority of the Christians are Annamese and are distributed in 424 towns and villages in Tonking, Annam, and Cochin China. Hundreds of converts, too, are found in the tribal areas, and in Cambodia, Laos, and East Thailand.

Among those who have rendered invaluable service to the missionary cause in Indo-China is a Chinese evangelist, Dr. John Soong, whose

ministry has resulted in spiritual quickening, widespread witness, and the organization of evangelistic bands in all the Churches.

In Cambodia there has been a marked advance during the last few years, as Government restrictions have been lessened and there has been more freedom for preaching. In Laos, there are five organized Churches, with a membership ranging from 11 to 104. The Scriptures have been widely circulated by the British and Foreign Bible Society, as many as 28 colporteurs having been employed at one time.

Encouraging progress, too, has been made in the work among the aborigines, of whom there are 80 distinct tribes, with numerous subdivisions. The most outstanding results have been obtained among the Tho and Mau Son Dan tribes in north-east Tonking, and the Moi and Raday tribes in South Annam. Annamese Churches have undertaken to evangelize the Khalens and other tribes in Annam. A Loatian chief, who had been interested in the Gospel for a long time, has become a Christian, and is witnessing a good profession.

The Alliance Press at Hanoi, with an annual output to its credit of 18,000,000 pages, is an important factor in the work of the Mission. Two editions of the Annamese Bible have been printed, in addition to the whole Bible in Cambodian and Scripture portions in several tribal languages.

Increased emphasis is being placed on Sunday School work: 20 new Sunday Schools, with 800 scholars, having been opened in one year. For the preparation of native workers Bible Training Institutes have been established in six centres, with a total enrolment of 189 students (119 men and 70 women).

The workers of the Christian and Missionary Alliance in Indo-China and East Thailand are faced with a tremendous task. With a total staff of no more than 280 (74 missionaries and 206 natives), they are seeking to evangelize 27,000,000 people (one worker to 96,000 people), of whom only 12,000 have been reached.

The results, however, have proved that the work is well worth while. Christians of a very fine type are being produced, who would be a credit to any Church. "If this is what your religion does for these people," said a French business man to a missionary in Indo-China concerning an aged Annamese Christian, "I hope you will be able speedily to evangelize the whole country." This old man had become convicted of sin during some special meetings, and had asked a missionary to accompany him while he confessed to a French firm a fraud which he had committed years before.

Multiplication of organizations is undesirable, but French Evangelicals, working in harmony with the Christian and Missionary Alliance, could make an effective contribution to the huge task which awaits the Alliance, whose splendid work in this largely neglected field, in spite of seemingly impossible obstacles, merits the admiration of the Christian Church. The story of the Alliance in Indo-China is a romance. Save for four Swiss "Brethren" and two Seventh-Day Adventists, the whole of Indo-China has been, and is, an Alliance field. The work of the British and Foreign Bible Society is also worthy of unstinted praise.

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ON THE SEVASTOPOL HIGHWAY

A correspondent

FRESH twigs of pussy-willow on a dusty tank—souvenirs of the Crimean roads. Wilting snowdrops on a tankman's helmet—memories of Perekop steppe.

Scattering the pebbles, the tanks rolled by plastered with tommy-gunners. Some were half-reclining, as if their bodies had grown to the armour. Others held on to the turret or leaned against the gun barrel.

Many roads converge on Sevastopol, and along all these roads Soviet trucks and cars were speeding, Soviet infantrymen were marching rhythmically.

The Sivash salt stains had not yet disappeared from the Red Army men's boots. The steppe burrs still clung to their uniforms.

I stood with the general in command, watching them march along the dry, sandy mountain roads. As he studied his passing columns he murmured, half to himself: "What eagles!" Then he smiled at me with gentle irony, and said: "It's no good thinking you can write about them as they deserve. There are no words for that, comrade journalist. Only later will we understand what is going on these days."

He paused a little, then continued: "But I can describe a little incident for you, comrade journalist. Something that only happened yesterday, a simple happening that needs only simple words to describe. We rose from the trenches and moved towards the German barbed wire entanglement. The enemy had already been dislodged. I saw the dead body of one of our scouts on the barbed wire. I went up and looked into his eyes. I see thousands of eyes every day, and I remember every pair.

"I remembered these. I stopped, took off my cap and stood with bowed head. Then I looked back, and what did I see? Hundreds of men had removed their caps and were on their knees, kneeling before the body of their comrade, without previous arrangement, without any order, all of them in response to one impulse of the soul."

The following are taken from three of the many letters received from our readers:

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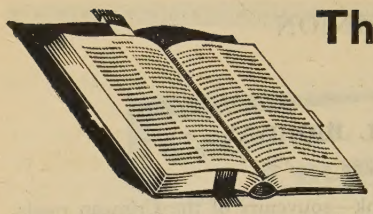

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Writers in This Issue

Mr. Karlin Capper-Johnson, M.A., is Secretary of the Peace Committee of the Society of Friends.

"Josef Geta" is the pen-name of a former Austrian Foreign Correspondent in Nazi Germany.

R. T. S. Goodchild, M.B., B.S., D.T.M. and H., has worked in Ruanda as a medical missionary with the Ruanda General and Medical Mission (Church Missionary Society) since 1933.

Mr. F. C. Glass, explorer and pioneer missionary, has worked for many years in South America in connection with the Evangelical Union of South America. He has been particularly active in promoting the circulation of the Scriptures.

Mr. O. M. Green was for twenty years editor of the *North China Daily News*, and simultaneously Shanghai correspondent of *The Times*. Since resigning to retire in England, he joined the staff of Reuter's as their expert on Far Eastern affairs. During the last ten years, he has done a great deal of broadcasting on the Far East for the Oxford Extension, and has written much on the Far East.

The Rev. A. Clive Irvine, M.A., M.D., has worked as a medical missionary in Kenya Colony, with the Church of Scotland Mission, since 1919.

Dr. Frank C. Laubach, the "Apostle of Literacy" is an indefatigable worker on behalf of the world's illiterates.

Mr. C. S. Lewis, M.A., author of the *Screwtape Letters*, *Problem of Pain*, etc., is a Fellow of Magdalen College, Oxford.

Dr. Charles I. McLaren was formerly Professor of Neurology and Psychological Medicine, Severance Medical College, Seoul, Korea.

Mr. Sydney H. Moore, M.A., author and traveller, was for many years Headmaster of Silcoates School, near Wakefield.

The Rev. Keith C. Stevenson was on the staff of the Bible Society in Bible Lands (South) Agency from 1926-1935. He is now Rector of Vange, near Southend, Essex.

Mr. E. R. Yarham, F.R.G.S., is well known as a British and Overseas magazine and newspaper contributor.

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